

MISSION STUDIES



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MISSION STUDIES



Outlines of Missionary Principles and Practice

✓
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For Study in School, Church and Home



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To My Dear, Rebered Mother

Who throughout her life has been a warm friend and
liberal supporter of missions, and who now in
her 89th year still follows with ardent
interest the victories of the Church Militant, while she
is looking longingly toward the glories of the
Church Triumphant.

PREFACE.

THIS little book has grown out of the necessity placed upon the author and the opportunities that have come to him in his work in the Church. It is the product of some experience in the pastorate and in the class room, the outcome of convictions growing and gradually maturing.

The immediate occasion for the publication was furnished by my outlines and notes, which I have been using for several years in my seminary classes as a basis for a series of lectures and studies in Evangelistics. The irksomeness of dictation and the time consumed in the operation suggested the desirability of being able to place the outlines in complete and printed form in the hands of the students. The purpose, therefore, with which I set out upon the preparation of the work for the press was its use as a text book in my own classes.

Out of this main purpose there grew, in the process of recasting and developing the material in hand, the secondary thought, that by further elaboration of certain parts I might make the work helpful to pastors both in the missionary studies which they ought to continue through life and in the missionary work which they are called upon to perform and direct in their congregations. The pastor as leader and pleader of the Lord's cause and work must, by study and extended reading, deepen the roots and broaden the view of his missionary life. Possibly this little book may prove to some a stimulating and suggestive help in this regard. The author even indulges the hope that at least some parts of the work may adapt themselves for use in mission study classes and young people's societies. If under the leadership of our pastors the young people of their congregations are thoroughly indoctrinated in the leading principles of missions, we may confidently expect a growth of health and breadth of missionary practice.

With these somewhat diverse and yet closely united aims in view, I have endeavored to make the elaboration of my original outlines as largely and broadly useful as possible, at the risk of sacrificing scientific form and appearance. Keeping the condition and needs of our churches before me, I have at once aimed at simplicity and comprehensiveness. Elementary principles and general truths, with copious references and suggestions, are presented in compact form as a basis for further study. If this book fails to supply incentives to further investigation and to continued reading of missionary literature, it fails in its chief purpose.

We ought to realize that this is a life-work for the Christian, both the pastor and the layman. The work of missions is before us and upon us as a pressing call to perpetual labor. The history of missions is an unfinished book, —a growing library, in fact. Beginning with the Acts of the Apostles, an inspired record of apostolic missions, the chronicles of Christian missions extend down to the present day, when current events in mission fields throughout the world are published in innumerable periodicals and books. It is a record of heroic endeavor, of fulfilment of divine promises, of triumphs of the cross of Christ, of realization of the highest ideals of life.

Is the Church in need of defending her faith today? In this day of skepticism and growing infidelity the study of missions affords glimpses of Christian evidences whose arguments are overwhelming and unanswerable. In the pursuit of the study, whether theoretical, along the line of fundamental principles, or historical, in biography and other forms, personal faith is revived, invigorated and enlarged.

As to the merits of this little manual, while I am prepared for criticisms and shall endeavor to profit by them, I only plead that the character and plan of the work be not overlooked. It is not a narrative to be read or to be hastily perused for an hour's entertainment. It is no thrilling story which might hope to sustain interest by recounting events fascinatingly presented. Such stories and monographs exist in large numbers. But here I aim simply at the presentation of missionary principles, more or less elementary, and these in outline only briefly developed, as a basis for the intelli-

gent grasp of the whole subject, as an incentive for progressive study and energetic prosecution of the work.

Among the many works which have been consulted and used and are referred to in the following pages, special acknowledgment is due and is herewith gratefully given to Dr. Warneck's classical work entitled, "Evangelische Missionslehre," from which I have freely gathered valuable material, particularly that pertaining to the ground or basis of mission work. To those who desire to pursue further the scientific and theoretical study of the missionary enterprise this work, which, in point of thoroughness and completeness, surpasses any work that has as yet appeared either in German or in English, is especially recommended.

That this unpretentious manual may be of some service to students, pastors and people in understanding, appreciating, presenting and practicing the great work of missions,—the greatest work which the Lord has given us to do,—this is my hope and my prayer.

E. P.

COLUMBUS, O., August, 1908.

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FIRST PART.

MISSIONARY PRINCIPLES IN GENERAL, WITH PARTICULAR REFERENCE TO THE FOREIGN
MISSIONARY ENTERPRISE.

(17)

I. INTRODUCTORY.

CHAPTER I.

THE SCIENCE OF CHRISTIAN MISSIONS.

I. Is there such a science? A science may be briefly defined as "knowledge reduced to law and embodied in system." Without being too exact or exacting, any department of knowledge in which the results of investigation have been worked out and systematized may be designated by the term science. Such a procedure and process is scientific.

In the sphere of missions this requirement has to a large extent been met. It is true, men of wide experience in many foreign fields tell us that there is even to this day in mission fields and among missionaries an absence of any body of accepted principles governing missionary operations.¹ And even such a thorough student of missions and versatile author as Dr. Warneck laments the fact that no work has as yet been produced, in which the missionary enterprise in its entire scope has received adequate, scientific treatment.² Yet, during the past quarter of a century especially, great strides have been taken toward reducing the mass and multiplicity of facts and incidents and forces to scientific form, and neither the student nor the missionary is left to grope about helplessly, with-

¹Missionary Principles and Practice, Robert E. Speer, p. 44. ²Evangelische Missionslehre, Dr. G. Warneck, I. p. 8.

out competent instruction and safe guidance, if he is willing to learn and be guided by the wisdom that has grown out of experience.

2. The literature of missions may be divided into two classes: *a. The history of missions; b. The theory or principles of missions.* Both lines of study are capable of scientific treatment, and in both departments excellent works have been produced. The history of missions has been traced from the earliest times down to the present. Besides works of a general character, giving a connected portrayal of events and movements during longer or shorter periods of time, there are books, almost without number, in which particular phases or features of the work or separate mission fields are set forth. The missionary literature of our day is particularly rich in biographies — a most interesting and at the same time instructive form of presenting the work. And while the literature embodying the theoretical study of missions is not nearly so large or copious as that which may be designated as historical, descriptive, or biographical, there are not wanting a few works that substantially cover the whole ground, besides many in which this phase of the subject receives partial treatment.

The two lines or classes are not always distinct, nor can they always be kept apart. Very many questions of theory and method, principles and relations, causes and effects, and the like, come under discussion in historical works, while theoretical treatises draw in, by way of illustration and otherwise, many historical facts and events. After the student of missions has once acquainted himself with the leading movements in the extension of the kingdom of God during the

Christian era and has gotten a comprehensive view and a firm grasp of the leading principles that underlie and support and direct the whole work, he will be prepared to enjoy more fully and to employ more effectively whatever literature may come to his hand or the lines along which he desires to specialize.

As a help to this end the following list of typical works in each department is offered. The list is intended to be merely suggestive of what the reader may select in order to get the general knowledge that is desired at the outset and is confined to books in German and English. A fuller list of missionary books for all purposes may be found in the Bibliography, given in the Appendix. The books which, according to the author's experience, are to be preferred are marked with an asterisk (*), those to which special preference might be given with a double asterisk (**).

WORKS OF A GENERAL HISTORICAL CHARACTER.

** Warneck, Gustav. *Abriss einer Geschichte der protestantischen Missionen von der Reformation bis auf die Gegenwart*. 8th edition, revised and enlarged. 1905. \$2.00.

This standard work can also be had in English, a translation from the second edition by Thomas Smith. English title: "Outline of the History of Protestant Missions from the Reformation to the Present Time." Formerly \$2.00. The price on this edition seems to have been advanced.

Gundert, H. *Die Evangelische Mission, ihre Länder, Völker und Arbeiten*. 3. Aufl. 1894.—A concise and handy book for reference.

* Gareis, R. Geschichte der Evangelischen Heidenmission. — Profusely illustrated, very readable. \$1.75.

Grundemann, R. Burkhardt's Kleine Missions-Bibliothek. 1876-1881. Four volumes. Encyclopedic in character. An old work, still valuable.

** Struempfel, Emil. Was jedermann heute von der Mission wissen muss. 55 cents.—An excellent condensation and general survey of essentials in the knowledge of the foreign missionary enterprise.

Plitt, G. Geschichte der evang.-lutherischen Mission. 2 Bde.

* Bliss, Edwin Munsell. A Concise History of Missions. 75 cents. — Very concise and condensed, but a valuable general survey.

Smith, George. Short History of Christian Missions from Abraham and Paul to Carey, Livingstone, and Duff. \$1.00. — Covers a larger ground and gives more details than Bliss. Combines theoretical development with the historical.

Thompson, Augustus C. Protestant Missions; Their Rise and Early Progress. 50 cents. — An excellent summary of early Protestant missions.

Maclear, G. F. Missions and Apostles of Medieval Europe. 40 cents.

* Dennis, James S. Foreign Missions After a Century. 1893. \$1.50. — A fine review of world-wide missions. Comprehensive and scientific in manner of treatment.

Thompson, A. E. A Century of Jewish Missions. \$1.00.

WORKS OF A THEORETICAL CHARACTER.

**Warneck, G. *Evangelische Missionslehre*. 5 vols. — Work referred to in the Preface. Voluminous and somewhat verbose, but as a fund of technical knowledge and an incentive to thought and study it cannot be too highly recommended.

Grundemann, R. *Missionsstudien und-Kritiken*. 2 Bde. 1894 und 1898.

*Speer, Robert E. *Missionary Principles and Practice*. A Discussion of Christian Missions and some Criticisms upon them. 1902. \$1.50. — An earnest plea for the further development of the science of missions and an able contribution in this direction. The rich fruitage of wide observation and a thoroughly Christian spirit.

*Mott, John R. *The Pastor and Modern Missions*. A Plea for Leadership in World Evangelization. 1904. \$1.00. — Full of suggestion and stimulation. An eloquent plea, well supported by substantial facts. An excellent tonic for pastors.

Martin, Chalmers. *Apostolic and Modern Missions*. 1898. \$1.00. — A comparative study of principles, problem, methods and results. Conservative and helpful.

Lawrence, Edward A. *Introduction to the Study of Foreign Missions*. Being five chapters from the author's "Modern Missions in the East." 40 cents. Embodies a discussion of the aim, scope, motives and problems of the missionary enterprise.

**Brown, Arthur Judson. *The Foreign Missionary*. An Incarnation of a World Movement. 1907. \$1.50. — A lucid and informing discussion of the many

questions and problems entering into the life and work of the missionary in all his relations at home and abroad.

3. **Missionary principles and problems.** These constitute the science of missions in the strict sense. And to this sphere our present Studies are limited. An elementary knowledge of the history of missions is presupposed. The careful perusal of one or more of the histories mentioned in the foregoing list of books is recommended. The student will then be prepared to note intelligently just how a science of missions, in the true sense, has begun to be developed.

It is an interesting process to note and follow. A certain work has been done, from various motives, with a variety of aims, and by different methods, and this work has extended through many centuries and unto the ends of the earth, among all nations. The investigator is in possession of a vast abundance and a great variety of facts. These it is the task of the scientist to analyze, compare, verify, classify and systematize. By an inductive study of the missionary experience of the Christian Church throughout the ages, in the light of God's Word, the underlying principles and the most efficient means and methods of accomplishing the aim are brought to light, arranged and recorded. In this way there ensues a science of missions that embodies assured and approved results, by which workers in similar spheres may be guided, thus profiting by the experience of those who have gone before and avoiding ruinous experimentation and needless waste of lives and treasure.

The order of development is the same in this sphere as in all other spheres of human thought and

activity. Every true and substantial science has been preceded by and grown out of corresponding practice, experience and observation. Thoughtful men observed the stars in their courses, noted the constellations, etc., long before there was a system of astronomy. So in theology, every practical branch was preceded by long practice in the corresponding sphere; for example, instruction, catechising — leading to Catechetics; preaching to Homiletics, etc. So mission work, carried on with varying interest and varied success since the day of Pentecost, is finally resulting in the development of a mission science, for which, however, an acceptable and generally accepted name has not yet been found. This will be taken up in the next chapter.

A writer has said: "The science of missions is one of the most fascinating and sublime of sciences, demanding the exclusive devotion of a lifetime of study and experience; and this because the foreign mission work is one of the most glorious of enterprises."¹ There are many other branches of study and employments that engage our attention. But it ought to go without saying that a work which occupies such a large and commanding place in the New Testament, in the mind of our Lord and Savior, in the life of the Church and the development of the kingdom of God, deserves and demands the earnest attention, the unremitting interest and the lifelong activity of every Christian, whatever and wherever his place in the Church may be.

¹Lawrence, Introduction, etc. Modern Missions in the East.

CHAPTER II.

THE SCOPE OF THE MISSIONARY PRINCIPLES.

1. What is embraced under the head of missionary principles? The most important material and the vital factors of the enterprise, in its origin and inception, its management and conduct, its completion and goal, may be summed up under *Three general heads*: a. The purpose and aim of missions; b. Their ground or basis; c. The means and methods of the work. A very brief and summary statement of these factors is all that is desired here, as they are to be amply set forth, each in its proper place, in the succeeding discussion.

a. *The purpose and aim of missions* is to make disciples of Christ and gather them into Christian churches that shall be self-supporting and self-extending. It is the extension of the kingdom of God on earth, throughout the world.

b. *The ground or basis of missions* is the grace of God revealed in the Holy Scriptures and manifested in the redemption of mankind, and the love of God shed abroad in the hearts of His redeemed people. Here we have to do mainly with the source and origin of the work, the foundation which supports it, and the power that directs, sustains and propels it.

c. *The means and methods employed in Christian missions* are the means of grace, God's holy Word and sacraments, administered by the Church, to whose stewardship the Lord has entrusted them. The administration of the sacred mysteries involves, in a very

large measure, human agency. Hence there result differences and difficulties which have obstructed the progress of the work in the past and are hindering its efficiency to this day.

Now, all this is very simple, and yet it is profound, involving the deep things of God and the powers of the world to come. A little child can apprehend the simple truths, and scholars and mighty men of God, men of gigantic spiritual and intellectual stature, are called upon to wrestle with the problems and endeavor to solve the difficulties presented. Look at this plain and simple summary: The aim of missions, Christian discipleship and fellowship; the ground of missions, the love of God in Christ Jesus; the effective means to be employed in the work of missions, the inspired Word of the living God. Could anything be simpler in statement? It is the A B C of missions. But if that is true, it gives a suggestion of the distance to be traveled in pursuing the enterprise through multitudinous ramifications to its ultimate goal. There is a considerable distance between the learning of an alphabet and the mastering of a language, with its literature. But the task is inviting, and the work delightful, ever progressing, unfolding, widening. The labor pays. It is amply rewarded. There are great compensations for all the efforts put forth. Even so it is in the study and prosecution of missions. And it is not merely or mainly an intellectual operation. God's grace and God's glory beam all along the way, sustaining and quickening interest and inviting to larger effort. Let the student be docile, (Matt. 11, 29; Jesus says, "Learn of me,") patient and persevering, and great will be his reward.

2. **Explanation of terms.** The mission studies that we are pursuing have not as yet reached the stage of development and completion that is desirable and required in a science. It is not strange, therefore, that there is as yet no agreement as to its scientific name. Many names have been suggested and used, but objection has been raised against every one of them. This is not a matter of great importance, and yet it deserves the attention of the student, who is interested in the scientific phase of the subject.

Under the leadership and advocacy of such men as Dr. Anderson, of the American Board, Dr. Somerville, of Scotland, Henry Venn, secretary of the Church Missionary Society, Dr. Christlieb, of the University of Bonn, and Dr. Warneck, the most versatile author and one of the ablest advocates of missions in Germany during the last thirty years, and more recently the incumbent of a professorship of missions at Halle, considerable progress has been made in the development of the science of missions since the American Board published its "Outline of Missionary Policy" in 1856. And this half century of progress and development was preceded by a line of pioneers and pathfinders whose memory will always be dear and their example inspiring to students of missions,—men, for example, like Justinian von Welz, whose ringing missionary appeal in 1664 failed to rouse the slumbering churches to a sense of duty, and Bartholomew Ziegenbalg, the Lutheran missionary pioneer, who had caught the missionary fire at Halle and entered upon his labors in South India nearly a century before Carey began operations in North India, and a full century before Alexander Duff was born. These and others of

like mould and mind were the forerunners, the John the Baptists, the voices crying in the wilderness, the fearless pathfinders and forceful pioneers of the modern missionary enterprise and its development in the promulgation of a body of scientific principles.

And the name of the science? The titles are interesting and suggestive to students; others may pass them by. Look at this formidable array of titles: Halieutics, Keryctics, Apostolics, Missionics, Propagandics, Evangelistics. All have been suggested, but none generally adopted. Note briefly their significance:

Halieutics—(from the Greek *ἀλιεύειν*, to fish, Matt. 4, 19 ff.; “I will make you fishers of men.”) Used by Van Oosterzee in his Practical Theology as a designation for the science of missions. He says: “Some prefer the name ‘Apostolics.’ The name ‘Evangelistics’ appears less suitable on account of its great vagueness.”

Keryctics—(from *κηρύσσειν* to serve as herald, to proclaim as a herald, Mark 16, 15; Matt. 24, 14; Luke 24, 47.) Used by Zezschwitz, and later by Christlieb.¹

Apostolics—(from *ἀποστέλλειν*, to send forth, John 20, 21. The sending forth of apostles, messengers, missionaries.)

Missionics—(from the Latin *mitto*, I send, the equivalent of the Greek *ἀποστέλλω*.) Used by Lawrence.²

Propagandics—(from the Latin *propagare*, to propagate, extend — from which comes the English

¹Der gegenwärtige Stand der evangelischen Heidenmission, 1880, p. 135. ²Modern Missions in the East.

word propaganda.) The last three terms are simply mentioned, but not adopted by Dr. Warneck.

Evangelistics—(from εὐαγγελίζεσθαι, to tell good news, to preach the Gospel, Luke 9, 6; 20, 1.) Used by Duff in his inaugural address in 1867 and adopted by the Free Church of Scotland, establishing a professorship of Evangelistics; by Plath in Zöckler's Handbuch der theol. Wissenschaften; by Harnack in his Practical Theology; and by many others in more recent times. Dr. Warneck discards all these terms, including the last, as in his opinion too partial and inadequate, and prefers the plain vernacular "Missionslehre," theory or science of missions.

Of all these terms of foreign origin, I would give decided preference to the last. It is the only one that has attained any considerable prevalence and popularity. I believe it has come to stay, and it is worthy of the distinction. No sweeter name can fall on the ear of Christian or heathen than the sweet Evangel of Bethlehem and Calvary, the Word of the cross which is the power of God unto salvation. And is not this the very gist of mission study and mission work? What is mission work but the work of saving the unsaved? And how else can it be done than by bringing them the Gospel of Christ and through this means, under the operation of the Holy Spirit, leading them into the kingdom of God? The whole enterprise has for its center Christ and the power of His resurrection. And He is the heart of the Gospel, as He is the head of the Church.

It seems to me to be in the nature of quibbling to no profit to raise objection to the term "Evangelistics" on the ground that many other activities are in-

volved in the missionary enterprise besides the preaching of the Gospel. Of course there are. But if they do not center about the Gospel, if they are not more or less directly connected with it and permeated by it, they do not properly belong within the sphere of Christian missions. The Gospel is the proper source and the unifying force of all the various questions and activities, whether they pertain to the management of the work at home or to its conduct and prosecution abroad.

But, after all, the important thing is not the choice of name, but the proper conception and presentation of the work itself. Let us give ourselves to this task with singleness of purpose to know and receive the mind of Christ.



CHAPTER III.

THE PLACE OF MISSIONS IN THEOLOGY AND IN CHRISTIANITY.

1. **How determined?** By the intrinsic nature of the missionary enterprise, by its place in the Holy Scriptures and the divine economy of salvation. It is not, therefore, a matter of arbitrary choice. It doesn't depend on the character and spirit of the teacher in the seminary or the pastor in the church. The actual or accidental place of missions in school and church may be so determined, but not their real and proper place. This has been settled by the Lord God, who is the unerring director of missions, as He is the infallible author of the Scriptures. It is for us, by reverent study of His Word and observation of His providential leading, to find the place He has assigned and to conform our ways thereto.

2. **The place of the science of missions in theology.** Two questions claim our attention here: a. The place of missionary thoughts in the older branches of theology; b. The feasibility and desirability of the independent development of the science of missions.

a. *The study of the principles of missions is closely related to many of the older, established theological sciences.* Consider only the most obvious points of contact.

(1) *Church History.* Christian missions constitute one of the large and important movements in

the life and work of the Church in every period of her history. Accordingly, the history of the extension of the Church occupies a large and conspicuous place in Church History. While the historical phase of the missionary enterprise claims a place in this branch of theology, the theoretical phase has various points of contact in the following branches:

(2) *Exegesis*. As the books of the Bible are subjected to critical and exegetical study, the missionary thoughts both of the Old Testament and of the New will come in for proportionate consideration, according to their setting and significance in the sacred text.

(3) *Systematic Theology*. In *Dogmatics* the leading doctrines, as, for example, of God, of the sinfulness of mankind, of the redemption of the human race through Christ Jesus, etc., involves fundamental missionary thoughts that need only to be pointed out and applied. In *Ethics* the consideration of the relations of the Christian to mankind at large, in State and Church, in the family and society, and in these relations the question of Christian duty, will naturally lead to incidental presentation and application of missionary thoughts. For *Apologetics* the history of missions affords manifold striking evidences of the superiority of Christianity over all the non-Christian religions of the world, of the power of the Gospel to renew and transform the character and life of individuals and of nations, of the truthfulness of the divine Word and the matchless value of the Christian faith.

(4) *Practical Theology*. Here there are many points of contact and opportunities for the occasional

and incidental treatment of missionary ideas. In *Catechetics*, in *Homiletics*, in *Liturgics*, and in *Pastoral Theology*, many principles come under consideration which apply equally to the established pasforate and to work in the mission field. The missionary as well as the pastor in the home church is called upon to catechize or instruct both young and old, to preach, to conduct public worship, and to care for individual souls in the capacity of a shepherd or pastor. Missionary applications will occur naturally, without any forcing or straining, in the adequate treatment of these branches.

b. The importance of the missionary enterprise justifies the separate development of the science of missions. When we consider the immensity of the task and the dimensions to which this enterprise has grown; when we study the Bible with an open eye and heart to note and receive missionary thoughts and impressions; when we make a survey of the copious and rapidly expanding field of missionary literature; when we thoughtfully review present day conditions both in Christian and in heathen lands and consider the opportunities and the urgent need of more vigorous and effective prosecution of the work which the Lord of the harvest has given His Church to do;—in view of these and other considerations that force themselves upon the student of missions and the earnest worker in the cause, can there be any doubt as to the desirability of the ampler, scientific development of mission study and enterprise? Incidental references and casual and partial and haphazard treatment do not suffice, do not meet the demands of the case, do not

do justice to the largeness, the importance and the expanding future of the missionary enterprise.

The feasibility of the undertaking is shown by the not inconsiderable advances that have been made toward the development of a science of missions. Under the leadership of missionary educators and advocates in Europe and America, of able directors and secretaries of the great and growing missionary societies and mission boards, the work is gradually assuming definite shape and ampler form.

All this leads naturally and inevitably to another point of great practical importance.

3. The place of missions in educational institutions. If the above argument has any cogency and force, it follows that the scientific and systematic study of missions, Evangelistics, if you please, deserves a place in the curriculum of the theological seminary. Moreover, it is a question deserving the attention of the authorities, whether the missionary enterprise may not profitably be given a place in the college, in the form of volunteer and optional mission study classes, and possibly by the maintenance of a missionary society.

The fact is that, during the last two decades, there has been a marked forward movement in this regard in all the higher institutions of learning, from the great universities down to academies and preparatory schools. In Germany and Great Britain, as also here in America, missionary professorships and lectureships have been introduced in not a few seminaries and universities, and under the leadership of the Student Volunteer Movement, in the United States and Canada, probably from fifteen to twenty thousand students are

enrolled in mission study classes in several hundred institutions.

4. The place of missions in the Christian life and in the work of the Church.

a. Only preliminary consideration of this topic here. It is a large topic and of such vital importance that it will receive fuller and more adequate treatment in later chapters. The purpose of taking it up at all at this stage of our discussion is to secure our proper bearings and get established for future operations. A broad and comprehensive view of the study and the enterprise at the outset is a great advantage. It arouses interest and sets before us what is to be the aim of our endeavors.

b. The same place in both spheres. There is no vital difference between the place of missions in the Christian life and their place in the work of the Church. Under normal conditions there is no vital, permanent Christian life apart from the Church. No duties in the sphere of missions devolve upon individual Christians which are not incumbent upon the Church. And, contrariwise, whatever missionary obligations rest upon the Church the individual Christians are in duty bound to share. Emphasize duly, but also distinguish properly between individual responsibility and corporate enterprise. Study the subject in the light of 1 Cor. 12; Eph. 2, 19-22; and similar passages.

c. Missions claim a primary, dominating place in Christianity. The Church which Jesus Christ established on the earth has a twofold task: edification and extension. They are co-ordinate activities and act and react upon one another. Upbuilding and

propagation, activity within and outward, — these two processes embrace all the forces and activities of the Christian life and the work of the Church. And these are fundamental and vital, the one as well as the other. Persistent neglect of the missionary life has the same effect as persistent neglect of the devotional life. The life shrivels, decays, dies. As a missionary secretary of large experience has recently said: "Propagation is a law of the spiritual life. A living organism must grow or die. The Church that is not missionary will become atrophied." ¹

Too many, both individuals and churches, treat the missionary enterprise as though it were a neat, but needless grace, a beautiful, but expensive and hence negligible ornament, a grace and ornament superadded to Christianity, rather than an impulse, a force, a factor, inwoven in the very fabric of Christianity. As we study the subject in the light of the Scriptures and the history of the Christian Church we see, ever more clearly, how mistaken this notion is, and how short-sighted and suicidal the policy that persistently ignores the claims and belittles the significance of missions.

Let us be open to conviction, glad to receive the instruction of the Holy Spirit through the Word, and willing to abide by and act upon the results of His tuition.

RECAPITULATION. In this introductory section, comprising the first three chapters, some preparation

¹The Foreign Missionary. By Arthur Judson Brown.

has been made for the systematic study of the leading principles underlying and pervading the missionary enterprise. This preparation includes preliminary consideration of the question as to the actual and possible development of a science of missions, the scope of missionary principles, and the place of missions in theology and in practical Christianity.

We have seen that, while the study of missions has not as yet been developed into a complete and generally recognized science set forth in scientific treatises, considerable progress has been made in this direction. Both in the historical and the theoretical parts some standard works have been produced. We have seen that the scope of missionary principles includes the aim, the ground, and the means and methods of missions. We may regard this as the What, the Why, and the How of mission work. It is, summarily, the work of Christianizing all the people of the earth by the grace of God through His Word. Next to the planting of the Church itself, it is the greatest work in the world and hence occupies a prominent place in theology and a primary and dominant place in the Christian life and the work of the Church.

With these introductory reflections, it is hoped, the reader is prepared to study with growing interest the fundamental principles of missions, touching the missionary and his work, in its character, its foundation, and its prosecution.

II. THE MISSIONARY ENTERPRISE.

CHAPTER IV.

UNITY AND DIVERSITY OF THE MISSIONARY ENTERPRISE.

1. The unity of the missionary enterprise. I realize that we have undertaken a difficult task — and it will doubtless appear of questionable utility, if not propriety, to many — in endeavoring to comprehend in one small treatise a discussion of the fundamental features of the various lines and departments of mission work. But there are two considerations that, as it seems to me, support and justify the attempt. First, the fact that this is intended to be an elementary, not an exhaustive treatise; and secondly, the vital and essential unity of the work. It is the latter that I am most concerned about. It is a principle for which I contend.

With all the diversity and multiplicity of times, places, people, conditions and methods, there is in the different spheres and avenues of missionary endeavor substantial unity of idea and fundamental aim. There is no *essential* difference between home and foreign missions. There are manifest and important differences of distance, of conditions, of details in methods of management and prosecution, but there is, withal,— and this is a matter of primal consideration for the instruction of our home churches, for the intelligent grasp of the vital features of the whole missionary

task which the Lord of glory has laid upon His Church, for reflection on the part of the volunteer who desires to become a missionary, as well as of the pastor and the average layman, (this little treatise makes no pretensions to a hand-book for specialists)—there is in all the lines of true and legitimate missionary endeavor substantially the same source, the same ground and motive, the same purpose and ultimate end.

The distinction between home and foreign missions is made and maintained for convenience, in order to facilitate the systematic administration and prosecution of the work.

2. There are three distinguishable spheres or departments of the enterprise: a. Home missions; b. Inner missions; c. Foreign missions. These may be briefly defined as follows:

a. *Home mission work* is mission work that is carried on in our own, a nominally Christian land, and consists in gathering into self-supporting congregations the scattered brethren in the faith, together with the unchurched masses of our mixed population.

b. *Inner mission work* is mission work that is carried on in our own country, and consists in combining, by systematic endeavor, works of mercy (various Christian philanthropies) with evangelistic effort in behalf of the salvation of the physically and spiritually needy classes of our population.

c. *Foreign mission work* is mission work that is carried on, for the most part, in foreign lands, and consists in the Christianization of non-Christians (heathens, Mohammedans and Jews), and gathering them into self-supporting, self-governing, and self-extending Christian churches.

These distinctions and limitations are not always clearly distinguishable nor consistently maintained. Home missions and inner missions naturally overlap and are often intertwined and combined. And as for work in behalf of foreigners within our gates, Chinese, Japanese, etc., some churches classify it under home missions, while others consider it, as it really is, foreign mission work carried on within our own borders. As regards mission work among our American Indians, Negroes, and the Jews in our immediate communities, it would, in my opinion, be more in harmony with actual conditions and practices to treat it as more properly belonging to the sphere of home missions.

Let it be noted, for the sake of clearness, that the missionary principles discussed in this First Part of our treatise are applied, in large part, though not exclusively, to foreign missions, while home and inner mission work are reserved for special treatment in the Second Part.

3. Diversity of operations, but the same Lord, the same faith, the same end. 1 Cor. 12, 4-6 may profitably be studied in this connection. Diversities of gifts, diversities of ministrations, diversities of workings, — but the same Spirit, the same Lord, the same God who worketh all things in all. This is the language of inspiration, the thought of God, the Author, the Administrator, and the Operator of the missionary enterprise.

a. The unity of the work is apparent from the definitions given above. The three forms of endeavor are summed up under the term "mission work." The latter goes out in different directions, is carried on in different places, and consists in going out after the

unsaved, reaching down to the wayward, the lost, the imperiled, in order to bring all men under the fostering care and shelter of the Church and extending the kingdom of God in all the earth.

b. There are decided advantages to be gained from this view. It ministers not to confusion, but to clearness of thought. It shows the groundlessness, the unscriptural and unchristian character, of the position of those who claim to be in favor of home missions, while they are opposed to foreign missions. The true missionary spirit is not fettered by local, incidental consideration and advantages. It looks out, with the sympathetic heart and yearning love of Christ, the Savior of the lost and the Lord of the vineyard, upon the fields that are white unto the harvest, whether they be near at hand or far away. The near are not to be overlooked in our haste to reach those far away; nor are the latter to be neglected on the score of the ofttimes empty excuse and pretense: "There is work enough to do at home." To those who, to cover their neglect of duty and lack of interest, make use of the old adage, "Charity begins at home," an advocate of foreign missions makes the pointed and pungent reply: "One might urge with equal truth that education begins with the alphabet, but it ends there only with the feeble-minded."¹

In the treatment of the subject from a theoretical point of view, just as in the carrying on of the work, proper allowance must be made and account taken of the diversities of factors and features, while emphasis

¹Arthur J. Brown. *The Foreign Missionary*, p. 334.

is laid on the vital and fundamental truths which are common to all.

c. Answer to objections made. No cogent objection can be raised against this view on the ground of the derivation of the word "mission." There is a sending and going forth of workers in each department, in home and inner as well as in foreign mission work. To seek and to save that which is lost or even in danger of perishing, if no effort at rescue is put forth, this is the essential idea of mission work. Our blessed Lord and Savior used two words of far-reaching import: "Come" and "go." "Come" leads to discipleship; "go" directs the disciple out into the missionary enterprise.

We cannot agree with the view expressed by Dr. Warneck when he says: "The distinction between home and foreign missions rests upon unclearness with respect to the missionary idea." He insists that the objects of missionary endeavor are non-Christians and concludes that the term "mission" is used incorrectly not only in the designation home missions, but also when applied to inner missions. For the latter work he would prefer the term "diaconics."

We agree with this scholarly teacher and systematizer of missionary principles when he affirms that "mission work is the work of Christianizing" the nations.¹ But that does not imply that the nation as a whole must be steeped in heathenism before it becomes an object of mission work, nor that in nominally Christian nations there are no persons who are, in a true and proper sense, objects for missionary en-

¹Compare Note 1 in the Appendix.

deavor. Those who are in need of Christianization are not only the heathen who have never heard of Christ, but those, too, who, even under the shadow of Christian churches, are virtually and vitally heathen. If in the work of home and inner missions many are dealt with who are Christians, they are Christians in need, imperiled, in danger of losing their faith and lapsing into virtual heathenism. To rescue such, and save them for the kingdom of God, is a form of Christianization, too. And besides, in both spheres many are sought out and won for the Church who are no Christians at all, but really heathens, unbelievers, worldlings, strangers from the covenants of promise. "Far off" from the kingdom of God, they are "made nigh by the blood of Christ" (Eph. 2, 13) and brought into His kingdom through the missionary efforts of the Church.

d. This view is supported by Scripture and confirmed by apostolic missions.

(1). Look, for example, at the expressions used by Christ in His missionary command, in the various forms in which it is found in the Gospels and the Acts. Go into all the world; make disciples of all the nations; the uttermost part of the earth; every creature. Surely these terms include the near as well as the remote. The heathen at our doors are not to be overlooked, nor are the heathen abroad to be left to their fate. Repentance and remission of sins is to be preached in Christ's name among all nations, beginning at Jerusalem. Luke 24, 47. The work of evangelization and Christianization is to begin at home and extend unto the ends of the earth.

(2). And this is the very course taken by

apostolic missions. Mission work began in Jerusalem when, on the day of Pentecost, the Holy Spirit was poured out upon the disciples and apostles whom Christ had chosen, when they were endued with power from on high, according to the Savior's promise, and when three thousand souls were added to the Church. From here the work continued, first in the immediate vicinity, in Samaria, then in Cæsarea and at Antioch; and from these and other centers the Gospel was carried on and outward North and South and East and West. This is in reality a combination of home and foreign mission work. It gives to the Church for all time a principle and an example to be followed both in the work at home and in the work abroad: we are to influence and win those near at hand and make every station won a center from which, in ever widening circles, the light of the Gospel is carried outward until it penetrates the darkest corners and the uttermost parts of the earth.

4. The scope of the present discussion of the missionary enterprise. This is necessarily and properly limited in an elementary and general treatise. It is confined to fundamentals and essentials, to points of general importance and interest to those engaged in the work, leaving out of view many topics that belong to the technical phases of the enterprise and enter into the special equipment of the missionary and the administration and prosecution of the work.

With this limitation in view we confine our discussion here to *three general heads*: 1. The Missionary; 2. The Ground of Mission Work; 3. Missionary Means and Methods. And even these subjects are not to be treated exhaustively, but rather

electively and by way of suggestion of the main points involved. It may suffice the purpose of a general grasp of the missionary enterprise to contemplate the chief worker, his personality and relations, the aim and end of his work, its motives and supports and, in a very general way, the means and manner of its prosecution.



I. The Missionary.

CHAPTER V.

HIS CHARACTER AND QUALIFICATIONS.

1. **General importance of the subject.** Apart from the missionary himself, this topic is of great importance to the Church at large, to the pastor and to every Christian. The Church must supply and select, send forth and maintain the missionaries. The latter go forth and labor in a representative capacity,—to do in person and in the service of the Lord and of the Church the work which the Lord of the harvest has assigned to His Church. It is, therefore, important to understand what sort of workers are needed and what qualifications are required. Moreover, such consideration should put Christians in mind of the life which they ought earnestly to cultivate in their churches, seeing that the missionaries, as Christian workers generally, reflect the life of the home church.¹

To pastors and students of theology this topic is of particular importance because of the need of missionary spirited pastors in every parish. Dr. A. C. Thompson, in one of his lectures to students, under the heading, "Every minister a missionary," says: "Whoever in the sacred office remains at home is on this account none the less held to service in the general cause."² This phase of the subject will be more fully discussed in a later chapter.

¹See a fine paragraph in Speer's *Missionary Principles and Practice*, p. 290 f. ²*Foreign Missions*, p. 4.

2. Fundamental character and characteristics.

Certain qualifications are common to all workers in the Lord's vineyard — and that includes all disciples and professing Christians — at home and abroad, in mission fields and established parishes, in all ranks and stations. It is to be hoped and desired that they appear in keen and intensified form in leaders, pastors and missionaries, but the latter are not different in kind from the rank and file of Christians. Among such general Christian qualifications may be mentioned:

a. *The spiritual gifts of faith and love.* These make and pervade the Christian life and make it a force in spreading the light and life that Christ brought into the world. And this is a fundamental qualification in the missionary. He is a messenger, sent of God to bear the message of salvation to men. He is to "preach the Gospel of peace," Rom. 10, 14-15, and bring to the poverty-stricken and perishing of mankind the unsearchable riches of Christ. In the preparatory stages of mission work preaching, oral teaching and testimony, precedes the spreading of the truth in written form. And it remains one of the chief functions of the missionary throughout his career. The Lord in His wisdom and mercy has provided that His message to mankind be conveyed and delivered by living agents, men sinful and faulty in themselves, but saved and sanctified by grace and able and eager to tell to others what the Lord has done for them. It would not suffice to send Bibles to the heathen, even though they were able to read the Word in their own tongue. Study such passages as Mark 16, 15 — "*preach* the Gospel"; Acts 1, 8 — "ye shall

be *witnesses* unto me"; Matt. 24, 14 — the Gospel is to be preached "for a *witness* unto all nations."

This is the qualification that makes every true Christian a missionary. Living faith is followed by confession, impels to utterance, as it is written, 2 Cor. 4, 13: "I believed, and therefore have I spoken; we also believe and therefore speak." What we have received is not only to be kept, but to be communicated. If Christ has become all in all to us, we will want to make Him known to others, that He may become their possession, too.

b. Intelligent and whole-souled interest in the missionary enterprise. There must be ability and willingness to get a broad and deep grasp of the work in the light of God's Word. What is needed in the efficient and successful worker is personal devotion that is not fitful and transitory, but abiding and growing. If we have embraced Christ as our Savior and Lord, it is for life, and that implies service for life. That should be the motto and watchword both for the Christian at home and for the missionary abroad — life service. Nothing less than that purpose is worthy of a disciple of Him who said, "My meat is to do the will of Him that sent me, and to finish His work," John 4, 34; and again: "I must work the works of Him that sent me while it is day, the night cometh when no man can work," John 9, 4.

If it is a piece of intolerable hypocrisy for a person to be only a nominal Christian, to make a Christian profession with the mouth while the heart is consciously far from God, much more intolerable and abominable is it in the pastor and missionary to presume to occupy the holy office from motives of

carnal convenience or advantage, with no heart and life interest in the work. Matthew Henry has well said: "The Gospel ministry is a noble calling, but a wretched trade."

3. Special qualifications of the missionary. There was a time when many thought that anybody, men with the most meager talents and equipment, would do for the ministry and the mission field. Very few persons hold that mistaken notion today. It is known now and generally recognized that both spheres of service require superior men,—the best that the churches can furnish, and men equipped with the best training attainable. The standard of requirement for foreign missionary appointment has in recent years been raised in all the leading missionary societies and boards.

In addition to the general qualifications that have been mentioned and that dare not be lacking, there are many other characteristics and traits that go to constitute the successful missionary. We can only briefly and in a summary way outline the subject here, referring the reader to the Notes at the end of the book for further elucidation.

a. Physical health and strength is an important factor to consider with reference to service in the Church in any official capacity. As it is a mistake to select physically weak and infirm boys as prospective candidates for the ministry, so it would be a serious blunder to overlook this requirement in missionary appointment. On account of climate, unsanitary conditions, exposure, and the like, the demands upon health and strength are usually much greater in foreign mission fields.

b. Intellectual gifts and acquirements. It is sufficient for our present purpose to consider these under two heads: There must be ability in two directions, (1) *as a teacher* and (2) *as a leader*.

(1) *The gift of teaching.* Among the apostolic requirements made upon one who desires to be a minister is this, that he be "apt to teach." 1 Tim. 3, 2. That implies that he possesses the necessary knowledge and is able to impart it. How essential this is for the successful missionary is apparent. His natural talents need careful training. The Twelve were called to be disciples before they were made apostles, — first learners, then messengers. The missionary, like the minister at home, must have a true student spirit. Though he may never become what the world calls "learned," he must be and continue eager to learn. And, as a missionary writer has said, "the study of all studies for the missionary is the study of God's Word."¹ Said a missionary to a class of students: "Steep your minds in Scripture." And this to the end that they may, by God's grace, become more efficient in imparting out of their treasure things new and old and winning souls for Christ.

(2) *The gift of leadership.* No man can be a successful minister or missionary without this gift in some measure. And a great many qualities are comprised in it. The missionary is called upon to deal with all sorts of men and to meet a variety of conditions. To do this successfully he must have a well balanced judgment, tact, perseverance and patience.

¹Principal Drury, of London, in *The Call, Qualifications and Preparation of Candidates for Foreign Missionary Service*.

Backed by many years' experience in the mission field, Dr. J. Chamberlain, of India, gave a terse summary of missionary qualifications in these words: "What further is needed" (besides good health) "may all be summed up in the old minister's 'three royal G's' — Grace, Grit, and Gumption." By this he means consecration to Christ, perseverance in the performance of duty, and ability to adapt oneself to circumstances, to make the best of his surroundings, etc.

In conclusion, let us note a qualification that shows the true temper and spirit of men who aspire to the noblest service, whether in the pastorate or in the mission field. It is *willingness to go wherever the Lord calls or sends*, and readiness to endure hardness as a good soldier of Jesus Christ. What if you who have assayed to serve the Captain of our salvation in this capacity find conditions in the field far different from what you had expected? What if you encounter unforeseen difficulties and obstacles? Are you going to despair on that account or give up and turn back? What have you gone out for at all if it is not to overcome difficulties? Surely, you have not entered upon this office and service seeking an easy place, making personal comfort and ease the chief requisite. Be a man. Be a man of God. Be loyal to the Lord whose you are and whom you serve. And He will sustain you. His grace will be sufficient for you.

At the close of a fine presentation of the qualifications of the missionary Dr. Warneck recommends the study of missionary biographies as the best means of learning, by concrete example, what goes to con-

stitute an efficient missionary. "Good models," he says, "are at once good mirrors and good schools."¹

¹Compare Note 2 in the Appendix for further remarks and references on the subject of this chapter.



CHAPTER VI.

HIS COMMISSION.

In this chapter we speak of the missionary as he is sent forth from the home church and goes to the field of labor assigned him. Who is to send him and by what authority? Who is back of him to oversee and direct the administration and support of the work? This necessarily involves also the question of reinforcements. For it is presumed that the work has been taken up with a view not only to its beginning, but to its continuance and completion.

I. Necessity of competent authority and order.

Redemption is finished, salvation is free. It has been prepared by Christ for all mankind. The good tidings are to be published abroad. Only those who hear the glad Evangel can be profited by it. How shall the communication be made? By the individuals who have received the unspeakable good as they may be impelled and may have opportunity to impart it? In the very nature of the case there is such an impulse. And the fact, that the early Christians were true to it and bore witness of Christ wherever they were and whithersoever they went, accounts to a large extent for the rapid and wide spread of Christianity in the apostolic age. But it is apparent, and history shows, how unsafe it would have been to have depended on such voluntary and unsystematized witnessing and preaching alone, without some provision for the orderly conduct and continuance of the work,

Our Lord in His wisdom made such provision. Not, indeed, by organizing a missionary society in the modern sense, but by laying down fundamental principles to govern the work, just as He did with reference to the Church which He founded, leaving it to His faithful people under the guidance of the Holy Spirit to work out, under varying conditions, the problems of organization and methods of work. Christ made the needful provision by giving what we know as His missionary command to His chosen apostles and to the Church at large, further confirming and illumining these instructions by His extraordinary appointment of St. Paul to be the special "Apostle to the Gentiles."

The "Great Commission" (Matt. 28, 18-20; etc.) is the fundamental statute of the missionary enterprise. It does not repress the sanctified impulse of the disciple to tell out the good news of salvation, but neither does it leave the needful work to chance or caprice, to arbitrary choice between performance or neglect, to fitful, uncertain and unregulated effort. Christ's command comes with divine authority to the Church and is all-sufficient for the purpose. He did not utter needless words or hamper the progress of His work by superfluous and bewildering details. The brevity of His utterance of great principles and the simplicity and ordinariness of their surroundings is marvelous to behold.¹ So with the missionary command. Short and to the point! Full and final! It

¹Note, for example, John 4, 24: a new principle of Christian worship; or John 11, 25, 26: the immortal power of His resurrection. How comprehensive and potent and far-reaching these truths!

involves authority, obligation, aim, means, and the promise of success.

The apostles were slow, even after Pentecost, in comprehending the world-wide character and intent of the commission. They were hampered by national and local prejudices. They did not understand just how the heathen were to be gathered into the kingdom of Christ. The appointment of St. Paul, in addition to the original apostles, with emphasis upon the extra-Judaic, ethnic sphere of his labors, (Acts 22, 21; 26, 17; Rom. 1, 5; Gal. 2, 7 and 8; etc.), threw light upon Christ's universal missionary command and left no doubt as to its world-encircling scope.

2. Divine authority and commission. How shortsighted it is for any one to treat the missionary enterprise as though it were a man-chosen and man-made work! It is God's work. The missionary idea is God's thought. Mission work is God's plan. It is as old as the eternal counsels of God with reference to the salvation of mankind. In the fulness of time those gracious counsels were realized in the mission of God's Only-begotten Son. He is the One sent from God, the pioneer Missionary from heaven, the chief Commander, as He is the type and model, of all missionaries. Christ sent forth His disciples just as the Father had sent Him. John 20, 21. That is the plain answer to the question as to who really and originally sends out Christian missionaries. They are messengers of Christ, even as Christian ministers are ambassadors of Christ. 2 Cor. 4, 20. Of course, there is a distinction to be made.

a. The mission of the apostles. Their commission, their appointment as apostles or missionaries,

like their call to discipleship, was immediate, that is, it took place by Christ in person, without the intervention of human agency. And for their work, the work of planting and extending the Church, they enjoyed the special illumination and guidance of the Holy Spirit. And yet, even in their case, and during their lifetime, preparation and call or commission through human agency are not excluded. Note the action of the church at Jerusalem in recognizing and endorsing the work of Paul and Barnabas at Antioch, and in sending representatives to assist and co-operate with the brethren there. Acts 15, 22. Note further the sending forth of Paul and Barnabas as missionaries by the congregation at Antioch, Acts 13, 1-3; the appointment by St. Paul of Aquila and Priscilla, Acts 18, 3. 19; Rom. 16, 3; Timothy, ordained and commissioned, Acts 16, 3; 1 Tim. 4, 14.

b. The sending forth of later missionaries. It would betray a fundamental misapprehension of all Scripture, to think of limiting Christ's missionary command to the apostles and of denying to later missionaries the honor and joy of being likewise commissioned by Christ. Such commission is on a par with the call to the Christian ministry and pastorate. The call takes place mediately, that is, through the intervention of human agency, through the Church; but that does not exclude or supplant the authority and the sovereignty of Christ, the Head of the Church. Those who are rightly called and sent are ministers and missionaries of Christ. The inner conviction, willingness and desire to serve the Lord in the holy office (wrought by the Holy Spirit in the heart: faith impelling to utterance, 2 Cor. 4, 13; love constraining

to service, John 21, 15-17, 2 Cor. 5, 14; the urgency of the desire to impart, Acts 4, 20; etc.) is tried, approved and confirmed by the Church that extends the formal call and gives the commission in Christ's name. Rom. 10, 15: "How shall they preach except they be sent?"

The minister and missionary of the Church, who is a servant of God and an ambassador for Christ, has every reason to realize and magnify this relation to the King of kings. He is a pitiable hireling if he doesn't. Such an one has degraded the holy calling to a wretched trade. The true Christian minister and messenger serves the Church in the joyful conviction of being in the service, under the direction and care, of the Lord of glory. To realize that he is, in a most true and real sense, a servant, a messenger, an ambassador of the Most High, even of the court of heaven, this imparts dignity to his office and value to his work, mitigates and glorifies hardships, makes him courageous, hopeful and preserving, lifts him above the incidental features of time, place and condition, and rivets his view upon the abiding possessions of heaven and heavenly glory. Let the candidate duly meditate upon the high honor, the great responsibility, the immortal glory of the holy service.

3. Churchly authority and commission. Christ gave the Great Commission to the whole Church, to all disciples and Christians, both in their individual and corporate capacity, to be carried out, according to opportunities and conditions, in ways that are in harmony with the principles of His Word. He laid the commission as a sacred privilege and obligation upon the Church without specifying the mode and

manner of its execution. This was left for His people to determine and develop in accordance with the spirit and principles of the Holy Scriptures.

During the centuries that have elapsed since Christ's ascension three modes of administration, in the main, have been tried and put in operation: individual endeavor, independent societies, and church administration. We will confine our attention to the second and third modes, dismissing the first one with only a few words. Individual missions, carried on apart from the Church and its institutions, by free lances that wish to follow their individual bent or whims, as may be, cannot stand approved or justified in the light of God's Word. Except under extraordinary conditions, when the way of churchly order is entirely out of the question, they are irregular and disorderly efforts and have generally ended in confusion and failure.¹ We proceed to a brief discussion of the other two modes of administration.

a. Independent societies. While here in America the work of foreign missions is almost universally carried on by denominations and churches and synods as such, administered through their duly appointed boards, in Europe, with only few exceptions, the work is carried on and administered by societies that were organized and are maintained independently of the

¹ Compare Warneck, *Missionslehre* II, p. 12ff. Also in *The Foreign Missionary* by Brown, the testimony of Wm. T. Ellis, who made a special investigation of mission work in 1907. He wrote from Asia: "My own observation leads me to conclude that they (independent missionaries) make more stir in the home land, where their money is being raised, than they do here. They are usually temporary," etc.

established churches. How does this come, and is this form of administration justifiable?

Before the present societies were called into existence, at the close of the eighteenth and early decades of the nineteenth centuries, there were a few older missions of small compass that were carried on under the official direction of the churches. Among these may be mentioned the Danish-Halle Mission, the Greenland Mission (Egede), and the Moravian Mission. The latter has continued to this day to be carried on under the auspices of the Moravian Church.

When, under the Lord's providence, open doors invited the Church to renewed missionary effort, the apathy of the churches both in Germany and England was such as to defeat any attempt to rouse the churches as such to undertake the work. The authorities, councils and leading men strenuously opposed every suggestion and continued in this position of hostility for many years. So it came about that missionary interest and effort were confined to Pietistic circles, and these gatherings of friends and supporters of missions within the churches gradually led to the organization of the existing independent societies. And the churchly conditions in Europe as regards the state churches are still such as to make the continuance of the work in this form advisable rather than to risk the stability and soundness of the enterprise by turning over its management to the state churches.

This arrangement is doubtless the best attainable under the circumstances. It was begotten out of the exigencies of the times, has proved to be a very successful and efficient mode of administration, and may be regarded as substantially meeting, under the given

conditions, the fundamental demands of Scriptural principles.

b. Church administration. As stated above, here in the United States, where churches are independent of the state, the work is carried on, as under normal conditions it should be, by whole churches and synods. Even Dr. Warneck, while he justifies the existence and maintenance of the independent societies of Europe, concedes that our mode comes nearer to "the ideal solution of the problem."¹ There can be no question about the correctness of the principle or the practical advantages of this mode of administration. The missionary enterprise has been laid as a task upon the whole Church. To the Church as it appears on earth and is organized for church work, the congregation of believers who make united confession of their faith, to which the Lord has entrusted the administration of the means of grace, which is competent and obligated to call ministers and maintain the ministry, — to this body the missionary command is given. Accordingly the Church is properly the body which should send out missionaries and supervise and support their work. The Church has a duty and a responsibility which it cannot shirk or shift with impunity. If it neglects its duty and by neglect forces the responsibility upon others, it must suffer the consequences of its unfaithfulness.

The Christian congregation, as such, whether large or small, is in possession of the means of grace and, from the standpoint of principle, competent to

¹Cf. his elaborate discussions in the second volume of his *Missionslehre*.

perform all the functions of the Church. But as many enterprises exceed the ability of a single congregation, it is the part of wisdom and in accord with Christian principles for congregations of the same faith to join together for the more efficient and successful prosecution of such undertakings. So it comes about that general bodies have been formed, whether they be called synods or bear other names, according to the church polity in vogue. Such general bodies, then, have authority to carry on the general work of the congregations so uniting. They manage the work through boards or otherwise, committees that get instructions from and are responsible to the general body. Missionary societies in the congregations of such a body are only auxiliaries organized for the systematic gathering of resources for the work.

We are glad to find in one of the books published by the Student Volunteer Movement such a sound plea as Dr. Lawrence makes for "direct participation by the churches in the administration of the mission work. Volunteer societies and close corporations are often a necessary makeshift when the church is not as yet awake to its privileges. But the true mission society is the church itself, and everything else should only prepare for the time when the church shall administer its great enterprise."¹

¹Introduction to the Study of Foreign Missions, p. 140. Note also the instructive chapter (III.) on missionary administration in Brown's *The Foreign Missionary*. He tells us, for example, that "in general, it may be said that the percentage of administration proper ranges from five to eight per cent. That is, it takes but little more than the value of a

4. **Corresponding duty of the Church.** Laborers are to be furnished and additional supplies and reinforcements, as the work expands. The Church's duty, aside from technical administration, may be summed up under two heads: a. To supply and equip suitable workmen, and b. to support them in their work.

a. The supply of men and training of missionaries. Men! How are we to secure them? Just now there is in many denominations a growing dearth of ministers for the home fields and pastorates. In most of the theological seminaries the classes are relatively small, and new recruits are few and hard to find. The attractiveness and secular inducements of other pursuits draw away from the churchly service many of the brightest minds and stoutest hearts. With all the earnest efforts of the Student Volunteer Movement for Foreign Missions, the number of suitable missionary candidates, while it has been growing in an encouraging manner, is none too great.

This is not the first time in the history of the Church that the harvest is plenteous and pressing, while the laborers are few. It was so in Christ's day. What did He do and say and recommend? If we have His word in the matter, we may be assured of an efficient remedy and relief. Now, we have His word. He has spoken. And surely it is one of the words of Jesus that is familiar to every Christian. "Pray ye

foreign postage stamp to send a dollar to Asia or Africa." This in answer to the plea of some objectors, that the administration of missions is very expensive and wasteful.

therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9, 38.

Our Lord Jesus Christ is Lord of the harvest. It is His harvest. The missionary enterprise is His. He only can raise up the right men, endow them with His gifts and make them willing and efficient workers, chosen vessels unto Him. Why does He not do it? Wonderful, indeed, it is that He has made such a vital matter contingent upon the faith and faithfulness of His people. This fact ought to lead to very serious reflection.

Are we, then, *we*, the people of His pasture and sheep of His hand, we who are His "peculiar people" whose peculiar calling it is to be "zealous of good works," are we closing the windows of heaven? Are we clogging the wheels of the Lord's chariot? Are we hindering the progress of His work?—By our prayerlessness? our coldness and formality in prayer? our neglect of prayer?—No amount of money contributions can make good or atone for neglect at this point. Our Lord said a good deal about money and stewardship with reference to His kingdom. But as regards the supply of workmen—ministers and missionaries, He gave this one plain and specific suggestion and direction: "*Pray ye!*"

If, as a Church, we were really fulfilling our Lord's behest, other favoring conditions and conduct would ensue: a more spiritual atmosphere and life in our churches and homes and schools; greater boldness and persuasive power with boys and girls, young men and women, whose talents and energies are so greatly needed in the ministry and missionary service, the deaconess calling, and the like.

The Church must provide for the proper education and training of its workmen. We cannot depend on secular schools for this purpose. And this consideration makes adequate equipment of our church institutions an urgent necessity. This is a very important item in mission work, both home and foreign, and demands the most earnest attention of Christian people.

The larger foreign missionary societies of Europe have special training schools for their missionaries,—seminaries that give a four to six years' course of training with special reference to the missionary service. In this country churches depend upon their regular colleges and seminaries for this purpose.

b. Moral and financial support of the missionaries. We put the *moral* first, because it is foremost in its bearing upon interest at home and encouragement out in the field. It is the assurance that comes to the missionaries in many ways that the church at home cares for them, remembers them, is praying for them, — “holding the ropes.” The experience of Judson at a critical period of his work in Burma may have been extreme, but in some measure it has come to the lot of many a missionary. In the agony of disappointment and discouragement Judson cried: “I thought they loved me, and they would scarce have known it, if I had died! I thought they were praying for us, and they have never once thought of us!” The isolation and loneliness of the missionaries is often excruciating. And then to think that they are practically forgotten at home! At most their small salaries supplied! No, let them have, first and fore-

most, indubitable evidences of the church's personal interest and moral support.¹

As for salaries, they are relatively small, all out of proportion, from a business, secular standpoint, to the character and amount of the services rendered. There are no princely salaries anywhere in mission fields, in any stations and positions, from the lowest to the highest.² The boards, as a rule, are faithful in the punctual payment of the salaries of their missionaries, even though debts must be temporarily incurred.

The Laymen's Missionary Movement that has arisen and is extending in many churches is significant and full of promise. In addition to the women and children and young people, to whose interest and activity the work of missions had been practically confined in many quarters, there is now, on a growing scale, the enlistment of *men*, grown men, busy men, business men, men of affairs, of large financial interests, broad commercial or professional experience, and the like. Such talent, enlisted, sanctified, consecrated, made fit and meet for the Master's use, will surely lead under the divine blessing to large results.

¹On the heroism of isolation read some typical illustrations given in Speer's *Missionary Principles and Practice*, p. 402 ff.

²Cf. the telling information given by Secretary Brown on the missionary's financial support, chapter VII in *The Foreign Missionary*.

CHAPTER VII.

HIS MISSION. THE PURPOSE AND AIM OF MISSIONS.

Much confusion prevails on this topic in missionary literature, owing to misapprehension of the true purpose of Christian missions as well as to divergent meanings attached to terms and phrases that are used. Hence we present the subject first negatively, and then positively, thus endeavoring to rule out some of the grossest misconceptions at the outset and to clear the ground for a profitable discussion of the true aim of mission work in the light of Holy Scripture.

1. **The real aim of missions is not civilization and culture.** As Secretary Speer has so well and forcibly urged this important truth on many occasions,¹ the purpose and aim of the Church in sending out missionaries is not to alter the style of dress of the heathen, not to improve the industrial conditions of Asia and Africa, not to reform politics, not, primarily, to reform morals or check social abuses. The assertion of one who claimed that the foreign mission must aim at the total reorganization of the whole social fabric of the heathen world he very properly declares to be "a mischievous doctrine." The Gospel of Jesus Christ is the heart and soul, the radiating center and inspiring force of the Christian missionary

¹Cf. section IV and V of his *Missionary Principles and Practice*, on the topics: "What are Christian missionaries trying to do?" and "The aim of Christian missions."

enterprise. And the Gospel does not aim primarily and directly at the improvement of the temporal, the social, civil, political and industrial conditions of mankind. The distinguishing characteristic of Christ as the founder of a new religion is that He came not to be a Reformer in temporal matters, but to be a Savior in matters pertaining to immortality and eternity. The spread of the Gospel — the power of God unto salvation, Rom. 1, 16, and of vital godliness which “is profitable unto all things, having promise of the life that now is and of that which is to come,” 1 Tim. 4, 8 — is accompanied and followed by vast changes and improvements in temporal conditions, moral and social transformations in the lives of individuals and of nations, but the aim of the Gospel is far higher and has to do with matters of far more serious import.

a. *Christian missions show large results along the line of civilization and culture and moral improvements.* These are so vast and important and striking that it is worth our while to stop at this point long enough to take a brief survey of the ground. But it is of vital moment to note that the changes wrought are results, not the aim,—effects, not causes of the missionary enterprise, that they are incidental, not essential to Christian mission work as such, as divinely planned and Scripturally executed. In order to clearness of view, purity of purpose and permanent success, it is of great importance to distinguish properly both between the aim and the results and also between the aim and the methods which may be pursued in order to accomplish the purpose.

If anyone has any doubt or question about the results of foreign missions in the sphere of temporal

improvements and gains he should consult and read the classic work of Dr. James S. Dennis, entitled, "Christian Missions and Social Progress." In the perusal of these three royal octavo volumes comprising some 1,600 pages, with their wealth of accredited facts gathered from all mission fields and showing something of the fruitage of Christian missions in the sphere of civilization and culture, touching temperance, social purity, the elevation of woman, the suppression of polygamy, adultery, infanticide, cannibalism, the slave traffic, and many other cruelties and crimes, with reference to the promotion of commerce, industry and trade, agriculture, sanitation and cleanliness, besides the large and varied blessings in the way of healing the sick, caring for the infirm and helpless, abolishing ignorance and superstition, and promoting the interests of general knowledge and universal peace,—in the contemplation of such an array of authenticated facts the questioner will be likely to get a comprehensive and cumulative impression of the significance of the missionary enterprise from this point of view. As Secretary Brown says: "Volumes might be filled with the testimonies of statesmen, travelers, military and naval officers, to the value of missionary work from this viewpoint."¹

b. Value to be attached to these results. It should be just and fair. These results, incidental benefits and indirect fruits, must occupy their proper place in the study of missions and must be estimated at their true worth, neither too high nor too low. It is

¹Consult Note 3 in the Appendix for further material and references.

only a sign of our times, that there is apparently a growing disposition unduly to exalt this whole class of missionary facts and to marshal them as missionary motives. "Our humanitarian, commercial and practical age," writes Secretary Brown,¹ "is more impressed by the physical and temporal, the actual and the utilitarian. The idea of saving men for the present world appeals more strongly than the idea of saving them for the next world, and missionary sermons and addresses give large emphasis to these motives." But this is due largely to the fact that many professedly Christian ministers and churches even have lost their grip upon the vital and fundamental truths of the Gospel and is done, when pursued from this motive, at the cost of shifting the missionary enterprise from its Scriptural foundation and "cutting the nerve of missions." It is a sad and ominous fact that in some of the large and influential foreign missionary societies there are leaders who are leading the churches astray along this line.² When the vital truth and power of Christianity as the only saving religion of the world is denied, while the glaring spiritual insufficiency of the non-Christian religions is minimized and their supposed or real partial truths and virtues are magnified out of all proportion to their worth, it

¹ The Foreign Missionary, p. 25.

² A notable example is a secretary of the London Missionary Society, who, in an address in June of the present year before a missionary gathering in London, is reported to have "closed that audience's eyes to the supposed lost and ruined condition of the heathen and their hopelessness in the life to come without a saving knowledge of Christ, and opened the door to a more optimistic outlook."

becomes necessary, in order to the continuance of the missionary propaganda, to appeal to humanitarian motives instead of depending, as of yore, upon the true Biblical motives.

Dr. A. C. Thompson correctly says that "a disproportionate value may be placed on the incidental benefits of Christian missions."¹ This is done when these are so presented and emphasized as to become, in appearance or in fact, the object and purpose of the missionary enterprise and to displace or even supplant its true aim. We agree with Lawrence when he writes: "Such results are incidental arguments for missions, evidences of their efficiency. . . . But while they reinforce, they do not constitute, the mission motive, being of a distinctively philanthropic, not missionary character."² While in no true sense the aim of missions from the standpoint of the revealed Scriptures, they may appeal as motives, to benevolently inclined people of the world, correcting misapprehensions, creating sympathy and fostering a sort of philanthropic interest in the work. It is just and proper, too, that in such circles these temporal benefits should be pointed out, — in answer to objections rather than as a basis for direct appeal.

It may be shown that the work would be worth while from a philanthropic point of view, if these temporal results were all the benefits that have been gained. Missions *pay* even from this viewpoint of commercialism and material interest. Much more are

¹ Protestant Missions. Their Rise and Early Progress, p. 215. ² Introduction to the Study of Foreign Missions, p. 39.

they worth while and much more do they pay from the higher ground of the everlasting Gospel of Christ.

2. **The real aim of missions is salvation from sin and death.** This is old-fashioned doctrine that seems out of date when compared with the pretentious aims and claims of some treatises on modern "Christian socialism." But we prefer to live and die by "the preaching of the cross,"¹ as we are firmly convinced that the missionary enterprise will live and thrive upon it, while it will perish without it. The salvation which Christ came to accomplish for mankind has reference to the whole man, in body and soul, in time and in eternity. It does not ignore the ills and aches, the needs and infirmities, to which man is subject in this world "that lieth in wickedness." But neither does it obscure or belittle the more tremendous and enduring issues that hinge upon the reality of death and a judgment to come. These stern realities of the soul and of eternity are, in fact, the main issues. If these are rightly attended to, the other matters will not fail to be provided for.

a. *The aim — how determined?* In such an all important matter as this we are not left at the mercy of the faulty judgment of man and the varying fashions and foibles of passing generations. If Christianity means anything, the aim of the missionary enterprise must be determined once for all by the mission and redemptive work of Christ Himself. True to the name Jesus, given Him by angelic messenger, He came to seek and to save that which was lost. The Scriptures must be twisted all out of their true mean-

¹Read and meditate upon 1 Cor. 1.

ing and intent to make this and countless other passages of like import refer merely or mainly to the losses and the burdens and the oppressions that men are suffering in temporal things. Sin, and the ravages of sin, and the consequences of sin, are realities which no sophistry or philosophy will ever dispose of.

The mission of Christ was to plant and extend the kingdom of God on the earth—that kingdom which is not of this world (John 18, 36), which “is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” Rom. 14, 17. In accordance with this the mission of the Church is the extension of the kingdom of Christ throughout the earth.

The missionary command of Christ makes it plain what God’s will is in this respect, namely, to make Christ as the only Savior and Lord (Acts 4, 12), known to all the people of the world, to win them, if possible, as His disciples, and make them heirs together of the grace of life, the spiritual and eternal life that is in Christ Jesus. This is the general aim of missions, as presented in Christ’s instructions to His Church. And the Acts and the Epistles of the New Testament show how the apostles understood the command and how they carried it out. Any candid student of these books will be led to the conclusion which Rev. Chalmers Martin at the close of a somewhat extended examination of the sacred text states in these words: “The aim of the apostles was the establishment, in as many and as important centers as possible, of self-governing, self-supporting, and self-extending churches.”¹

¹Apostolic and Modern Missions, p. 37.

b. The aim more carefully defined and explained. Much energy has been vainly spent, much unprofitable controversy has been carried on, much unwholesome and unfruitful enthusiasm has been aroused by arguments and in articles and addresses in which terms and phrases were vaguely used, without any clear apprehension of their meaning, or in which, at different times, the same terms were used with entirely different meanings. It becomes necessary, therefore, to be explicit and precise in the use of expressions and to define the aim of missions so carefully that it cannot be misunderstood.

We will confine our attention here to a single word of the missionary command as it is found in Matt. 28, 19. It is a word that is far-reaching and full of meaning, viz. *μαθητεύειν*, to make disciples. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things," etc. Am. Rev. Version. According to this passage the missionary task is to make disciples of Christ, and to do so by administering Christian baptism under proper conditions and continuing the instruction according to needs and opportunities. Plainly the work of discipling is a continued procedure which, under ordinary conditions, will require considerable time. It is not a work that can be quickly performed by a single act, but it is a progressive occupation that implies patient and long continued instruction.

A careful study of this text and a comparison with parallel passages will, I am sure, lead us to agree with Dr. Warneck when, as the result of a thorough, ex-

egetical study of the word, he states that "discipling" means "to persuade men to put themselves under the influence of Jesus as their Teacher and Savior and to yield more and more to this influence upon their faith and upon their life, until they grow into full discipleship." Again, he says: "As defining the missionary task *μαθητεύειν* virtually means to make Christians of non-Christians. To Christianize is the most characteristic designation of the missionary task of making disciples."¹

There is much confusion and unclearness among many authors of missionary articles and treatises in *the use of the words evangelization and Christianization*. At times they are used with a distinction, as though evangelization meant less than Christianization, and as though a hasty and superficial announcement of the Gospel would suffice its requirements; and again they are used interchangeably. In order to avoid confusion and unfair judgments and criticisms it is of prime importance in any discussion that the terms used be clearly defined and understood.

Now, with reference to the terms under consideration, it seems to me that Biblical usage justifies us in regarding and employing the words evangelize and Christianize as practical equivalents, that the work of missions and the lessons taught by the history of missions support this view, and that misconceptions and confusion will be avoided by so employing the words. The word evangelize means, according to its derivation, to tell good news, to preach the Gospel. It is so used in many passages of the New Testament. And

¹ Missionslehre III, 1, p. 201ff.

when it is employed as a missionary *aim*, it has no other meaning or intent than our Savior had when, in His great command, Matt. 28, 19, He used the word discipling, or to make disciples of, to designate in general the main task, the aim and end of the preaching of the Gospel to every creature and unto the ends of the earth. Disciples of Christ are Christians, now as of old, when "the disciples were called Christians first in Antioch." Acts II, 26. The purpose and aim is always the same, whether we speak of preaching the Gospel, evangelizing, making disciples, or making Christians, Christianizing. The aim is to win souls for Christ, to gather men out of the kingdom of nature into the kingdom of grace, the kingdom of Christ.

There is just as little justification for the use of the term evangelization in a superficial sense, as though it meant a hurried announcement of the good tidings of salvation without regard to permanent results, as there is for the use of the word Christianization,¹ as though it implied a finished product, a Christianity complete and fully matured. True Christianity is a growth, a continued struggle, a progressive triumph over sin and evil. (Phil. 3, 12 ff; Gal. 5, 17; 2 Tim. 4, 7, 8.) Mission work, as the work of evangelization or Christianization, must be a thorough, not a slipshod, haphazard work. It must lay strong foundations for the future and, from the outset, have an eye to permanence. The time comes when, in particular fields, the mission work as such, as it had hitherto been carried on, ceases, while the work of Christianization goes on.

¹Compare Note 4 in the Appendix.

c. The end of the work of foreign missions. We use the word “end” here in the sense both of the ultimate goal and of the close of operations. The end is reached when the mission congregations have become self-supporting, self-governing, self-extending churches. When the native Christians in any field, larger or smaller, have become strong enough in their corporate capacity, as native churches — (for myself, I do not believe that the development of great “national churches” is material in the case) — to carry on the work of the Gospel independently of the support and direct interference of the home churches, and to do this safely, maintaining their own ministry and themselves sending out missionaries to fields not yet evangelized, the work of foreign missions in their behalf is ended. If things are as they should be, these native churches will, of course, continue in fraternal fellowship with the “home churches,” but will no longer be dependent upon them as they were before.

When all the mission fields of the world have been thus evangelized and developed into self-supporting Christian churches, the foreign missionary enterprise as such will have come to an end, but there will still remain, particularly in the larger countries, such work as still devolves upon us in our Christian land, and which we call home and inner missions.

RECAPITULATION. In the four preceding chapters, IV to VII, we have considered the character and aim of the missionary enterprise. Though we may properly distinguish between home missions, inner missions, and foreign missions, and for practical purposes and efficient work we could not get along with-

out some distinction, the enterprise is one in essential features and in fundamental principles. The personal element is a vital factor in mission work. Next in importance to the message itself is the personality, the character, conduct and career of the messenger. We have, therefore, devoted some time to the consideration of the missionary, his character and qualifications, his commission, or his being sent forth by the Church, and his mission, or the purpose and aim of the work. While he is a minister and servant of the Church, sent out and supported by the Church, he is at the same time a minister of Christ and an ambassador for Christ, beseeching men to be reconciled to God and saved with an everlasting salvation through the redemption that is in Christ Jesus. The missionary enterprise aims at and ends with the establishment of self-supporting and self-extending Christian churches.



II. The Ground of Mission Work.

CHAPTER VIII.

THE NATURE AND SCOPE OF THIS SECTION.

1. **The foundation on which the enterprise rests.** The importance of a foundation is generally recognized in all occupations and undertakings. The missionary enterprise is no exception. The material comprehended in this section constitutes the very heart and soul of the whole enterprise. Hence we accord it more ample treatment. An attempt is made to group together and condense in these chapters food for a lifetime study of missions and suggestions for continued investigation.

2. **The scope of the missionary basis.** We shall consider the ground of missions in four general groups of material: *a. The Scripture Ground* — chapters IX to XI; *b. The Dogmatical and Ethical Ground* — chapter XII; *c. The Churchly Ground* — chapter XIII; *d. The Historical Ground* — chapter XIV. This fourfold ground, it will be noticed, embraces divine and human factors. The missionary enterprise is God's work — His work among men, in men, and through men, and in behalf of men. The original and final and eternal support is God — His grace and His salvation. Hence the Scripture ground, as embraced in God's own revelation of His purposes and will, is of prime importance and consideration. From this original ground is derived the dogmatical

and ethical ground, having reference to the doctrines and duties drawn from the Scriptures and arranged in systematic form, as also the churchly and the historical ground, having particular reference to God's reign in the Church and in the affairs of this world.

3. The ground in which the work is rooted supplies the proper motives. What is a motive? With reference to the missionary enterprise it is a reason for prosecuting the work. The motive is the moving consideration, the power that impels to action and produces motion.

The missionary motives, as will appear in the succeeding discussions, are manifold and may be variously expressed. One¹ may express what he regards as the primary motives thus: The soul's experience in Christ; the world's evident need of Christ; the command of Christ. Or another² puts it thus: The enterprise rests on the world's needs, the last command of Christ, the expansive nature of Christianity. Still another³ speaks of Godward motives, such as "gratitude for His saving grace, obedience to His command, loyalty to His purpose, love for His person, sympathy with His plan, zeal for His glory," and manward motives, such as gratitude for the conversion of our ancestors by missions, compassion in view of the condition of the heathen, etc. The motives of apostolic missions are set forth by a writer⁴ as consisting in obedience to the command of Christ, love to Christ, zeal for His honor, for the extension of His Church, the

¹Brown: *The Foreign Missionary*. ²Speer: *Missionary Principles and Practice*. ³Lawrence: *Introduction to the Study of Foreign Missions*. ⁴Martin: *Apostolic and Modern Missions*.

triumph of His kingdom, zeal for God, and compassion for a world perishing in sin.

Yet, after all, these motives, variously expressed, all center about and are connected with one motive, the supreme motive expressed by St. Paul in 2 Cor. 5, 14: "The love of Christ constraineth us." This is the love of Christ which we are "to know," and which still "passeth knowledge," that we "might be filled with all the fulness of God." Eph. 3, 19. It is the infinite love of God in Christ Jesus, shed abroad in the hearts of true believers, and impelling us to love Him who first loved us and died for us and to love those for whom, together with ourselves, He shed His blood, and who are just as needy of Him as we are.

Out of the ground in which the whole enterprise is rooted these missionary motives grow. It is apparent, therefore, how vitally important the study of this ground and, we may say, the *working* of it is not only for the understanding of the work, but also for our appreciation of it, our interest in it, and our active co-operation with our fellow Christians in carrying it forward to the praise of our great Redeemer's Name.



CHAPTER IX.

THE SCRIPTURE GROUND.

MISSIONARY THOUGHTS AND ROOTS IN THE OLD TESTAMENT.

1. **General reflections on the subject.** May it not be that the fact, that the missionary efforts of many are fitful and haphazard, is traceable in part to the other fact that their knowledge of the connection between the Bible and missions is fragmentary and imperfect? There is an erroneous notion, widely prevalent, that must be overcome, viz.: that live missionary interest is a beautiful, but unessential ornament of Christianity, that mission work is not something essential and obligatory, but accidental and optional to the Christian, an enterprise of superior and superfluous piety. Nothing will help to overcome this erroneous and pernicious notion like a thorough and comprehensive acquaintance with the central, vital, integral place which missionary thought, enterprise and principle hold in the Bible, — the all-pervasive, dominant influence of the divine thought and idea of missions in the economy of divine grace and in the revealed Word of God. Not only that the Bible is full of missionary thoughts expressly stated in different forms, — prophecy, symbol and type, historical narrative, command and promise, but that the missionary thought and purpose is a vital element of Christianity, a constituent part of God's revelation and gracious plans and purposes, permeating all Scripture, filling and forming the entire economy of grace and salvation, from the eternal purpose of God, which He purposed in Christ

Jesus before the world began, to the culmination and completion of His counsels in His second advent, the final judgment, and the kingdom of glory.

2. Character of the missionary thoughts in the Old Testament. Christian chronology and the Christian dispensation began historically with the birth of Christ and the founding of the Christian Church on the day of Pentecost. But as the New Testament is founded upon and is the fulfilment of the Old Testament, so Christianity, with its universal adaptation, provision and aim, its missionary character as the world religion and the only saving religion of the world, has its roots in the Old Testament, and that not only in its prophecies, but in the religious consciousness, life and leading of Israel. Judaism, as historically developed, was not a missionary religion. But this development was not in full accord with the revelation of the Old Testament, nor was it a true expression and interpretation of what we may call the missionary spirit which continued to throb in the hearts of the true believers, the saints of the Old Testament dispensation, the remnant of Israel.

X The missionary thoughts and words of the Old Testament are of a general, preparatory character. They contain germs, seeds, roots and promises of the missionary enterprise rather than clearly expressed plans and purposes and developed fruits. The seeds and roots sprout and bear fruit in "the fulness of time."

3. Some leading and typical Old Testament missionary thoughts. We make no pretension to full and exhaustive treatment of the subject. The limitations of this little treatise bid us to confine our

attention to leading lines and the more obvious references.¹

(1). *The universal covenant of God with mankind.* Gen. I, 1.

Tracing the thought of Christian missions back to its origin in the heart of God, we may ask, where, in His revelation to man, do we find the first distinct expression of the thought? While it is true, as Smith says,² that "the historical development of Christian missions begins with Abraham as a preparation," we must go much further back, beyond Abraham, back to the first verse of Genesis.

The missionary idea, the fundamental missionary thought, has its origin in God, and is *ascribed to God*, not merely nor first as Redeemer of the fallen race, but *as the Creator of heaven and earth*. The missionary idea is an integral part of the divine thought of creation, which includes *not merely existence, being*, but *the blessedness of the world* — as Dr. Duff has said truly: God's "purpose from all eternity was to create the universe, visible and invisible, for the manifestation of the divine glory." — Read Eph. 3, 1-9, cf, 2, 19. The salvation of the Gentiles a *mystery* — hidden in God from the beginning of the world ("from all ages," R. V.) — who created all things by Jesus Christ, but revealed in time; verses 3-5.

The God of Israel who reveals Himself and has His work first of all among His chosen people and for the time being confines His revelation and work to

¹For purposes of further research the student will do well to consult, in the study of this entire section, the exhaustive work of Dr. Warneck, *Missionslehre*, vol. 1. ²Short History of Christian Missions, George Smith.

Israel and the Holy Land, is *not a mere national God of Israel*. He is the almighty Maker of heaven and earth before He makes a particular covenant with Israel. In the act of creation God reveals Himself *in His relation to all creation*, not merely a part of it; *to all mankind*, not to one nation only, nor to one before another. The Lord Jehovah here virtually makes in fact and by act, a *covenant with mankind*, and one that is not annulled by the particular covenant with Israel, made later.

As Creator of all He is *Lord of all*. (Acts 17, 24. — Paul at Athens: "God that made the world and all things therein, seeing that He is *Lord of heaven and earth*, dwelleth not in temples made with hands.") — In the history of Israel He reveals Himself as the King and Judge of the nations, the supreme Sovereign, using kings and nations as His agents or scourges, according to His will. He is *Lord*, mighty, *to be feared*; majestic and glorious, *to be honored and worshiped*. As this idea is unfolded and its implications become clearer, it naturally leads to the further thought: The whole earth is to become His domain; all nations and all men are to become His subjects.

(2) *The brotherhood of mankind*. Gen. 1, 26-28. *Of one blood*. Man and woman: *Adam* (of the ground), and *Eve* (mother of all the living), the progenitors of the human race. *Man's superiority* over other creatures and *equality* of the members of the race. — Made in the image of God, having dominion over the earth and all the lower creatures. But not one race over another.

Of one blood. Cf. Acts 17, 26. *The heathen lost this knowledge* and consciousness of the oneness, the

common origin of the human race.¹ In the view of the heathen the diversity of peoples and castes is original and normal, and universal brotherhood is to them a chimera and to a degree an abomination, while autochthony (nativism, origin from the soil of a country) is the highest pride of a people. *Not so Israel*, however exclusive it became, and however proudly it looked down upon non-Israelites. *Mosaism*, in its list of nations (Gen. 10), *preserves the consciousness* of the blood relationship of all nations, which are again to be united in time to come by one blessing of God. The register of nations was intended to keep in memory the original brotherhood of all the nations of the earth.²

Here again we have a *pregnant thought*, germs of missionary thought and activity, a bridge to span the chasm that in the course of time arose between Israel and the Gentiles. Blood relationship among races and nations implies a common relationship with God, hence community of interests, even to religious fellowship and communion.

(3) *The first evangel message*, the *πρῶτον εὐαγγέλιον*, as it has been called. Gen. 3, 15.

Here we have a general promise of redemption for mankind. It presupposes the universality of sin. All men are in need of salvation, and salvation is to be provided for all.

Then ensued, in the history of the human race, increasing wickedness, the divine judgment of the

¹When St. Paul thus preached on the Areopagus, "he attacked the very heart of heathenism and Athenian pride." Oehler, *Old Testament Theology*. Compare also Speer, *Missionary Principles and Practice*, p. 278 ff. ²*Old Testament Theology*, Oehler, p. 57,

flood, separation from God, dispersion of the human family, the rise and spread of heathenism.

(4) *The call of Abraham and the covenant-promise given him.* Gen. 12, 1-3; 18, 18; 22, 18, etc., cf. Acts 3, 25 (Peter in Solomon's porch); Gal. 3, 8-29 (The Gospel for the heathen).

Abraham is the *first specific missionary*, the first man whom God sent forth as a missionary, upon a distinct mission of salvation for Jews and for Gentiles. The blessing bestowed upon Abraham and through him may be referred to as *an example for the encouragement of missionaries.* Is. 51, 2: "Look unto Abraham your father and unto Sarah that bore you; for when he was but one I called him, and I blessed him, and made him many." R. V. It was with this reference to Abraham that Carey used to comfort and encourage himself before he had won a convert.

"In thy seed" — "*all nations blessed*" — *This "germinal promise,"* at the very taproot of the Hebrew nation, involves the missionary idea, for it indicates (1) the divine aim and purpose of the special covenant, and (2) implies the mission of Israel, to be the bearer and herald of salvation to the nations. "The fulfilling of that covenant, apparently now slow, now by leaps, but always according to what has been called God's leisure and God's haste, is the history of missions." ¹

This covenant with Abraham, reaffirmed and repeated to Isaac and Jacob, was a *covenant of grace*, requiring faith, and not annulled by the law which was afterwards revealed. Compare the forceful argument of St. Paul in Romans and Galatians.

¹Smith, Short History of Christian Missions.

After Israel had been chosen to be God's peculiar people, a people for His own possession, there ensued *a period of pronounced and accentuated particularism* — the universal idea and intent of salvation receding, and *necessarily so*. This period, like the law, served as a *παιδαγωγός*, a school master, (Gal. 3, 24), to teach and train the people, so that God's plans might not be frustrated, but His will accomplished. The people of God had to be separated from the heathen, and kept separate, in order to be trained and kept as God's people, in order to preserve His statutes, in order to the accomplishment of His gracious purposes with reference to mankind. Yet even during this period, the *theocratic exclusiveness was not absolutely exclusive*. Consider the humane and liberal regulations with reference to the treatment and rights and privileges of slaves and strangers (circumcised, honoring Jehovah, etc.), in contrast with the practice of the heathen.

(5) *The period of prophecy.*

The vision clarified, and the view broadening again, brought about in connection with religious revival and moral reforms in Israel, together with events (visitations, defeats, judgments) of national scope and world-wide importance. Here, as ever in the history of missions, we find missionary activity and enterprise growing out of a revival of spiritual life, and contingent upon movements and events of critical and epochal importance in the world's history.

a. Israel spiritually degenerate and in need of reform. The prophets (1) preach repentance and return to Jehovah; to be circumcised in heart, to serve the Lord truly, etc.; 1 Sam. 15, 22 (to obey better than sacrifice); Hosea 6, 6 (I desired mercy and not sac-

rifice); Is. 1, 11 ff (Bring no more vain oblations—incense is an abomination unto me, etc.); Jer. 4, 4 (circumcise yourselves to the Lord, etc.); and (2) point out the necessity of a new order of salvation over and above the law, of divine provision and resources to supply the need and come to the rescue of the prostrate and helpless people, of God's grace unto forgiveness of sin and spiritual renewal. Consider, e. g. the following passages:

Jer. 31, 31-34. At the very time when the old form of the theocracy was overthrown (fall of Jerusalem in 586 B. C.) is predicted *the new eternal covenant* which God would make with His people. Cf. Jer. 23, 5-6. The Lord our Righteousness will establish the new covenant of inward life. Ezek. 36, 25 ff (I will put my spirit within you, etc.). Zech. 13, 1 ff (In that day there shall be a fountain opened to the house of David). Cf. John 1, 29; 1 Cor. 6, 11, etc. In this chapter occur the words: "Smite the Shepherd, and the sheep shall be scattered."

Thus is formed and gathered a *regenerated congregation*, a holy seed, "the remnant of Israel," which recognizes its mission to be "a light unto the Gentiles." (Is. 42, 6. 7; 49, 6.)

These *reforms* in Israel are *aided by divine judgments*, which (1) show the God of Israel to be the Lord of the whole earth, who has authority and power over all nations, even using them as His executioners and scourges, and (2) bring Israel into touch with the heathen nations, and under the tuition and instructions of the prophets the devout and believing among the covenant people learn in some degree to under-

stand that they as "the servant of Jehovah" have a mission to these nations.

b. Two lines of thought are brought out in many passages.

(1) The power and majesty of Jehovah in His relation to the nations. Innumerable passages in the psalms and in the prophets. *The psalms are hymns of praise* connected with the worship of the adorable majesty of the great God. The praises of Israel alone are not sufficient. The Lord Jehovah deserves to be the object of universal reverence and homage. Hence all nations, all creatures, earth and heaven are called upon and invited to join in the universal acclaim of praise to the Lord of hosts. Ps. 47; 66; 96; 97; 100; 117; Is. 42, 8. 12.

Note the invitations and exhortations to *tell among the heathen* what the Lord has done for Israel. Ps. 9, 11; 96, 3. 10—(Declare His glory among the heathen, His wonders among all people. Say among the heathen that the Lord reigneth.); 105, 1. These are distinct missionary thoughts and bear *evidence of a missionary spirit*. For the underlying idea is: What God does for Israel is of concern to the heathen, etc. The psalms express the *confident expectation* that all mankind will at length acknowledge Jehovah to be the true God. Ps. 22, 27. 28.

(2) The kingdom of Israel is the beginning and center of a future kingdom of Jehovah into which the nations shall be gathered.

Is. 2, 2-4 and Micah 4, 1-4. In the description of the latter days here given we are placed upon the heights of prophetic vision. All nations are going to Zion, which is spiritually elevated above all the moun-

tains of the world, to receive there the divine law as the rule of their lives, while universal peace prevails under the rule of Jehovah.

Is. 25, 6-7; Jer. 3, 17; Hab. 2, 14. ("For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"); Haggai 2, 7-9 ("The desire of all nations shall come." A V.¹ "The desirable things of all nations shall come." R V. —Margin: The things desired—Hebrew: desire—of all nations shall come.); Zech. 2, 11; Mal. 1, 11 ("For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering," etc.). Compare Psalms 22, 27, 28; 47, 7-9; 68, 31, 32; 72, 10, 11; 86, 9; 96; etc.

These Dr. Warneck calls *vital roots of missionary thoughts*. They are missionary prophecies and promises; they afford the assured prospect of missionary enterprise and world-wide extension at some time and in some way.

The realization of these hopes with reference to Jehovah's kingdom is indicated in many passages.

(1) *Heathen coming* of their own accord to Israel; Is. 2, 3; 11, 10; Jer. 16, 19; etc.

(2) References to *preaching among the heathen*; Psalms 9, 11; 18, 49; 57, 9; 96, 3, 10; Is. 12, 4.

c. *The servant of Jehovah*. Is. 40-66. This has been called "the Gospel before the Gospel." Isaiah is the "evangelist" among the prophets.

¹Compare Luther's translation: "Then shall come the consolation of all the heathen." (Aller Heiden Trost.)

In the historical sense of the prophecy the servant of Jehovah who is to be His witness among the nations is the Old Testament covenant people of God. Is. 41, 8, (thou Israel art my servant, the seed of Abraham). Is. 43, 1; 44, 1-2; cf. Jer. 30, 10; in particular *the true Israel*, the remnant, the Church invisible of the Old Testament dispensation; Is. 65, 8-9; cf. Jer. 23, 3; Micah. 2, 12.

This remnant, trained and preserved, is to transmit the revelation of the true God to mankind, to be "the light of the Gentiles;" Is. 49, 6; cf. Acts 13, 46. 47. Paul and Barnabas find in these words of prophecy their justification for turning to the Gentiles. They even regard the prediction as equivalent in meaning to a divine command to preach the Gospel to the Gentiles: "For so hath the Lord commanded us, saying," etc.

But this remnant culminates at last in *the person of the Messiah*, and in Him and through Him this prophecy finds its ultimate and complete fulfillment. Is. 49, 6, compared with Luke 2, 32. "A light to lighten the Gentiles." Is. 42, 1-4. 6. 7, compared with Matt. 12, 17-21.

Is. 42, 1: "He shall bring forth *judgment to the Gentiles*."—Mischpot—*κρίσιν*—judicium.¹

See also Is. 45, 22. 23 (Look unto me, and be ye saved, all the ends of the earth); 52, 15 (So shall He sprinkle many nations); 53, 12; 54, 2; 55, 4. 5 (I have given Him for a witness to the people); 56, 7 (mine

¹Luther translates: Er "soll das Recht unter die Heiden bringen," to this he makes the comment: "Wie man vor Gott muss gerecht und selig werden." The Weimar Bible comments: unter die Heiden "durch die Predigt des Evangelii."

house shall be called an house of prayer for all people); 60, 1. 3. 11 (the Gentiles shall come to thy light); 66, 19 (they shall declare my glory among the Gentiles).

(6) *Jonah, an Old Testament missionary.*

The missionary thought came to full blossom in the old dispensation and once, at least, to actual fruitage in the reluctant and hesitating missionary to Nineveh. While Jonah was, personally, an instance of the proud particularism of the Jews, which reached its height in the Pharisaic sect of Christ's time, Jehovah reveals His mercy and longsuffering with reference to the heathen, too; and the evident purpose of the book is "to announce against Jewish prejudice that God's grace is over all nations." "God's mercy is over all His works. He has chosen Israel for a time, but to be the messenger of peace to all men."¹

(7) *Providential leadings and events* as preparatory steps for the spread of the Gospel.

The missionary idea in the Old Testament remained, on the whole, theoretical and limited, and was after all comparatively vague and indefinite. Judaism in the time of Christ had degenerated into a form of narrow, national particularism. The Messianic prophecies, intended to serve as a bridge for Israel to the Gentile world, were distorted and deflected into new barriers between Israel and the Gentiles. The process of nationalizing the Messianic hope and ceremonializing the law fed the Jewish pride as being the elect people of the earth and made them recreant to their divine mission. And yet, in spite of this blindness and

¹Bible Literature. John A. W. Haas, D. D.

unfaithfulness of Israel as a nation, God's purpose of grace was accomplished, and in the old dispensation the foundation was laid for world-wide missionary enterprise in the new dispensation. All the missionary thoughts and words we have considered were preparatory steps and stages in the development of the divine plan and the execution of the divine work of missions.

To these preparatory steps belong also the providential leadings of Israel, the calamities which came upon the unfaithful nation, occurrences amid which the Jews were led to perform, in part, their mission to the nations. Consider e. g., the following:

a. The dispersions. The growth of the expectation that all nations should some day know the one true God advanced most rapidly just when those who were able to make Him known were being scattered most widely among the nations.

It is estimated that 350,000 Hebrews, first and last, had been carried captive to the Euphrates and beyond. Fewer than 50,000 returned. By the beginning of our era these had increased to millions.

In the time of Philo about a million Jews dwelt in Egypt — about one-eighth of the whole population — and the influence of Alexandrian Judaism upon the cultured Greeks and Romans was particularly great.

Jews were carried by captivity and by commerce throughout the Roman world and even into India and China.

The missionary trend and tendency of all this is evident. The people, under castigation, became penitent and bethought themselves of the blessings which they had possessed, but had neglected. In exile they

were more thoughtful and more faithful than they had been in time of prosperity. They bore witness of Jehovah, the true and living God, and continued to worship Him in the strange lands whither they had been carried. This witness and worship were not without effect upon the surrounding heathen. Thus real and telling missionary work was performed.

b. The Septuagint. This Greek translation of the Old Testament, prepared during the period between 280 and 150 B. C., served an important missionary purpose in providing the Word of God not only for the Jews of the dispersion who were more and more forgetting their mother tongue and the language of the Old Testament (a service akin to home mission work), but also for heathen who came in contact with them in their places of worship and there heard the Word of life in their own language.

This version of the Sacred Scriptures was the most important missionary work of the Hebrew race before the advent of Christ. Such work of Bible translation is a large and important factor in the pioneer work of Christian missions. It was the chief service and achievement of Carey and Judson, of Morrison and Henry Martyn.

c. The synagogues.

Besides the synagogues, where the Old Testament was read and expounded, there were regular places of meeting for worship under the open sky, just as the Greek theaters were built without roofs. There was such a place of prayer at Philippi.

These synagogues throughout the empire made *monotheism* visible, as it were, to every passerby. They set before the heathen the possibility of a religion

without idolatry. They were as lights amid the darkness of heathenism. Later many of them served as places where Christ was preached.

All this may be regarded as indirect and preparatory missionary work on the part of the people of the old covenant.



CHAPTER X.

THE SCRIPTURE GROUND. (*Continued.*)

MISSIONARY THOUGHTS AND FRUITS IN THE NEW TESTAMENT.

Scope of the present treatise. We cannot undertake, within the scope of this short treatise, to include all the books of the New Testament. The epistles are full of missionary thoughts and will amply repay careful study with these in view. Most of the epistles are letters written by missionaries to congregations that were planted and nurtured by missionary effort. We would, therefore, expect to find in them many points of interest and value with reference to the principles and practice, the character and conduct, of missions. And such is the case. But our present studies are only representative and suggestive. They are confined to the Acts of the Apostles and to the Gospels, and in these, in particular, to words spoken by Christ Himself.

MISSIONARY THOUGHTS IN THE WORDS OF CHRIST.

As Christ is the foundation and head of the Church, so He is the central figure and the centralizing force of Christian missions. As He is the fulfillment of Old Testament types and prophecies, so the missionary thoughts of the Old Testament are developed in and through Him and find clearer and fuller expression in His words. Contrasting the missionary thoughts of the new dispensation with those of the old, we may affirm in a general way that, while in the Old Testament we find missionary roots, evangelical

principles and evangelistic forces wrapped up, as it were, in the seed,—in the New Testament we find the missionary plant developed, bearing foliage and fruit. In the Old Testament the foundation is laid for world-wide missions; in the New the superstructure is erected, and the work is actually begun. In the Old the universality of salvation is expressed in prophecy, held out as a glorious hope to be realized in due time; in the New this universality begins to be fulfilled and carried into effect, fully realized in the apostolic mission and directed for all future ages to the end of time by the Great Commission of our Lord to His Church.

In the fulness of time Christ appears, the Great Missionary, sent from the realms of glory, working out the world's redemption and training a band of efficient missionaries to go forth and inaugurate the era of world-wide missions. His words and teachings from the beginning and throughout His ministry, are permeated with missionary thoughts. Without being able or attempting to arrange and classify His missionary sayings and declarations in strictly chronological order, we can observe a *gradual development in clearness and fulness*, culminating in the direct and explicit missionary command after His resurrection. In this appears the wisdom and tact of the Great Teacher, in view of the national exclusiveness and particularism of the Jewish people,¹ and the deep-

¹ Cf., e. g., Acts 22, 21. 22. Paul addressing the people in Jerusalem, telling the story of his life and experiences, his conversion and call to the apostleship. "And He said unto me, Depart; for I will send thee far hence unto the Gentiles. And *they gave him audience unto this word, and then lifted*

seated prejudices of His own disciples, who had grown up in this atmosphere of Jewish narrow-mindedness. Moreover, the missionary command follows at the end of His earthly career as the natural and necessary sequence of His atonement and work of redemption — the ripened fruitage of the revelation concerning His person and His work.

We may distinguish *three stages* in the development and progress of our Savior's missionary instruction, and so study His missionary words in *three groups*.

1. General principles, preliminary and fundamental.

This part of Christ's teaching may be regarded as the New Testament foundation of all missionary instruction and work. The universality of salvation, proclaimed in symbol, and type, and prophecy, in the Old Testament, is clearly and fully set forth in the appearance of the world's Redeemer and the kingdom which He established. These fundamental missionary principles are wrapped up in two significant and comprehensive terms: a. the kingdom of God; b. the Son of Man.

a. *The kingdom of God, or the kingdom of heaven.* We find the term used in Scripture in different senses, viewed from different points of view; now as *present*, existing in the hearts of believers, established at Christ's first advent; and again as *future*, to be established at His second advent. These declarations may be understood and readily harmonized without resorting to millenarianism. The kingdom of

up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live."

Christ has been founded, but is not yet completed. It is sown now as seed; the complete fruit and final harvest lie in the future. Hence we note a development, a growth, in the use and application of the term. There is in a very real and true sense a "coming" of the kingdom. "Thy kingdom come!" (To us and to all men; through the Word and sacraments; edification and extension; faith wrought, strengthened, sustained; believers won, gathered, kept, etc.) In its final completion and culmination it is the absolute sovereignty and dominion of God over all creatures in majesty and glory. — Note *several facts with reference to the kingdom.*

(1) *Its essential character.* Not earthly and temporal, but *spiritual and eternal*. John 18, 36 (not of this world); Luke 17, 20-21 (the kingdom of God cometh not with observation; the kingdom of God is within you.) Cf. Is. 9, 6. 7 (the Messiah is called the Prince of peace, of the increase of His government and peace there shall be no end.) The kingdom of God or the kingdom of Christ is *not the kingdom of David* as the Jews understood it. Mark 11, 10 (Blessed be the kingdom of our Father David); Acts 1, 6 (wilt Thou restore again the kingdom to Israel?); John 6, 15 (the Jews attempting to take Him by force to make Him a King.)

(2) *Its scope.* It embraces and includes not the Jews only, but *all mankind*. The Jews, indeed, are termed "children of the kingdom." They were called *first*, but not exclusively, nor unconditionally. Matt. 8, 12. (The children of the kingdom shall be cast out into outer darkness.) Matt. 21, 43. (The kingdom of God shall be taken from you.) — "Salvation

is of (ἐκ) the Jews," John 4, 22, begins with them, issues forth from them, inasmuch as Christ was born of the seed of Abraham, but not limited to them. Compare the parable of the Marriage of the King's Son, Matt. 22, 3 ff., and the parable of the Great Supper, Luke 14, 16 ff.

Now, what does Christ say of Himself as the Founder of the kingdom, of *His calling and sphere*, His *mission*? He speaks of His having come "*into the world*." While this may mean, and in most of the passages where it is used does mean, simply that He was born on earth, that He became man, it implies also that He came into the world to be the world's Redeemer, it suggests the sphere of His activity and the object of His redemption. (Cf. particularly John 3, 16. 17: God so loved the *world*, etc. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved.")—Moreover, Christ calls Himself "*the Light of the world*," John 8, 12; not the light of Judea, or the light of Asia, etc. Even His disciples He calls the "light of the world" and the "salt of the earth," (Matt. 5, 13. 14)—characteristics and sphere of influence and work which they derive *from Him*.—Again, Christ declares that "*the field is the world*"—the field, namely, into which the Son of Man sows the good seed and which is to be harvested at His second coming; the "net" which "gathered of every kind" was cast "into the sea." (Matt. 13, 38. 47.)—Further, He says: "The Son of Man is come to save that which was lost,"¹

¹σῶσαι τὸ ἀπολλόμενον, that which has been lost. This verse is omitted in the best Mss., also in the R. V., but it occurs again in Luke 19, 10.

Matt. 18, 11, — that which in the common fall and wandering away of mankind has been lost, in general, without distinction, wherever it may be. (Compare the parables of the lost sheep, the coin, and the prodigal — lost in the wilderness, the house, the regions beyond — Jews, diaspora, the heathen.)

(3) *Service in the kingdom.* The heart and crown of the service to be rendered is pure and spiritual *worship of God*. John 4, 20-24. Worship in spirit and in truth, corresponding to the character of the kingdom. This word of Christ, let it be noted, was *spoken to a Samaritan woman*. A suggestive and prophetic circumstance. The disciples marvelled, but were silent. They did not understand it, but wisely and reverently deferred to the superior wisdom of the Master. Such worship is *not bound to a particular place*, nor to a particular form. Hence no local, national, civil, social or ceremonial limitations are placed upon service in the kingdom of Christ. In this passage Christ declares a *new principle of worship*, opposed to a dead, hypocritical, legalistic, formal worship, confined to a certain place and depending on a particular priesthood.

(4) *Conditions of admission into the kingdom.* These are repentance and faith. Matt. 4, 17; Mark 1, 15, etc. Same condition *for Jews and Gentiles*. Matt. 8, 10, (the centurion's great faith contrasted with that found in Israel); Matt. 11, 21, (Tyre and Sidon would have repented.) Same condition *for all men*. Luke 24, 47, (repentance and remission of sins preached among all nations.) Cf. Acts 17, 30. The kingdom belongs to the spiritually poor, to them that hunger and thirst after righteousness, to babes, to

children; Matt. 5, 3 ff; 11, 25; 18, 2; 19, 14. — All who are weary and heavy laden Jesus invites to come unto Him. Matt. 11, 28.

All this shows the universality of the kingdom of God, its spiritual character and universal scope; provision made for the salvation of all mankind without respect of persons; the adaptation of the Gospel to all classes and conditions of men, and entrance into the kingdom in no wise dependent upon external and accidental circumstances and conditions, as sex, age, color, language, nationality, social standing, wealth, etc. And it is easily seen how fundamental these universal ideas of salvation are to the development of missionary thoughts and the prosecution of missionary work.

b. *The Son of Man.* Christ calls Himself by this name repeatedly (no less than twenty-nine times in St. Matthew) and with evident purpose. He cannot intend merely to emphasize the fact that He was true man, — none of His contemporaries doubted that. But *by this title Jesus characterizes Himself as the Messianic King not only of Israel, but of mankind.* Cf. Matt. 8, 20; 9, 6 (the Son of Man hath power to forgive sins); 11, 19; 12, 8 (is Lord even of the Sabbath); 12, 32; 12, 40; 13, 37 (He that soweth the good seed is *the Son of Man*. The field is *the world*); 13, 41 (shall send forth His angels); 16, 13; 16, 27 (shall come in the glory of His Father); 16, 28; 17, 9; 17, 12; 17, 22; 18, 11 (is come to save the lost); 19, 28 (when the Son of Man shall sit on the throne of His glory); 20, 18; 20, 28 (came not to be ministered unto, but to minister, and to give His life a ransom for many); 24, 27; 24, 30; 24,

37. 39; 24, 44; 25, 13; 25, 31; 26, 2; 26, 24; 26, 45; 26, 64. John 3, 14 (even so must the Son of Man be lifted up, that *whosoever* believeth, etc); John 5, 53 (except ye eat the flesh of the Son of Man).

The kingdom of heaven and the Son of Man are correlative terms. As man, even the God-man, Jesus founds and completes the kingdom of heaven on earth, and that a universal kingdom, embracing people of all times, of all nations and tongues. Matt. 24, 27. 30 and 26, 64, Christ refers to the prophet Daniel who in ch. 7, 13. 14 applies this name to the promised Messiah, ascribing to Him a universal kingdom (all people, nations and languages) and an everlasting dominion. By appropriating this title the Lord implies that He is the Messiah, whose kingdom is that described by the prophet.

This name was not the one usually employed by the contemporaries of Christ. The popular name with them was "David's Son," which Christ never uses to apply to Himself. In Matt. 22, 41-45, and Mark 12, 35-37, He refers to this name in order to show the Pharisees that they have an inadequate and erroneous conception of the Messiah.

Christ was a Jew after the flesh, — a loyal Jewish patriot. He wept over His impenitent and perverse nation. Yet He was not nativistic, narrow, national and circumscribed in His sympathies and aspirations, His mission and aim, but broad, world-wide, co-extensive with the human race. He is the Son of Man, — not of Abraham merely, but of Adam. He is the representative of mankind. He belongs to mankind and mankind should of right belong to Him. The missionary trend and force of all this is evident.

2. Missionary references and declarations.

These introduce and prepare the way for the Great Command.

a. *The name "Apostles" applied to the Twelve.* Luke 6, 13; Matt. 10, 2; John 13, 16; Mark 3, 14. Apóstolos (from apostéllo) one sent, a herald, an envoy. Surely *not an empty, meaningless title.* It designates and characterizes their office and the work to which they were called. They have a *mission*; they are *missionaries*.

The calling, office and mission of the disciples as witnesses and heralds, even ambassadors of the Most High, was clear to Jesus and thoroughly understood by Him at the outset, when He called them. The name, given at the opening of His public ministry, is a prophecy and promise of the Great Commission spoken at its close. This alone is sufficient to show the falsity and emptiness of the claims of certain modern destructive critics who in their assaults upon the New Testament would rob even the great missionary command of its divine origin and authority and make it an interpolation of later times.¹

b. *Citations from the Old Testament and references to events which occurred under the old dispensation.*

(1) Luke 4, 25-27. (A word spoken in the first

¹Compare, e. g., Harnack's "Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten." He makes such bold and unsupported assertions as these: "Missions to the heathen can not have come within the scope of Christ's view and purpose." "The missionary command was simply constructed out of the historical development of later times."

year of Christ's ministry.) Elijah sent to the widow of Sarepta, of Sidon, and Elisha's service to Naaman the Syrian.—Jesus at Nazareth. The Jews filled with wrath; thrust Him out of the city, etc.

(2) Matt. 12, 41. 42. (Second year of Christ's ministry.) The Ninevites and their missionary Jonah. They repented. They shall condemn this impenitent generation—the queen of the south came from afar to hear the wisdom of Solomon. A greater than Solomon is here, come right to you and among you, and ye refuse to receive Him. The queen of the south shall rise up and shall condemn this unbelieving generation. Notice the context, v. 38-40, Christ foretelling His death under “the sign of the prophet Jonas.”

The evident meaning and intent of these references is this: If, through the ministry of Elijah and Elisha, of Jonah and Solomon, divine favor was bestowed upon the Gentiles, how much more, under the kingdom of Him who is greater than these, shall the Gentiles be made partakers of His saving grace.

(3) Mark 11, 17. (Cf. Isa. 56, 7; 60, 7; Zech. 2, 11.) (Third year of Christ's ministry.) “Is it not written, My house shall be called a house of prayer for all nations?” R. V. A missionary thought incidentally spoken. The house which they were desecrating was intended to be a house of prayer, and that not only for Jews, but for Gentiles also. Yet these are still regarded as coming to Jerusalem for instruction, to the temple for worship, a missionary thought of much less force and directness than that expressed in the missionary command.

c. Direct declarations of missionary thoughts.

(1) John 4, 34-38. (Christ's first year.) His visit to Samaria. The whole narrative full of significance, rich in missionary thought. Verse 34: The Savior an example of whole-souled, self-sacrificing devotion to God in mission work; eagerness to do God's will; joyfulness in service (as it is written of Him: "I delight to do Thy will, O my God."); constancy and patient endurance unto the end; spiritual life sustained by spending and being spent in God's service. —V. 35: The fields white to harvest, calling for many laborers, and for consecrated workers. Condition at present. Open doors, inter-communication, etc.; much preparatory work done. The Church's responsibility. V. 37: "One soweth, and another reapeth." Unselfish labor. Disinterestedness. Patient endurance. Examples of pioneer missionaries, Allen Gardiner, Henry Martyn, etc.

For an introductory lesson this is a large and comprehensive one, giving an extensive outline and broad outlook, reaching ahead of the disciples' attainments, setting them to thinking and wondering and comparing.

(2) Matt. 8, 11. (Second year.) Many shall come from the East and West, etc. In connection with the healing of the Centurion's servant at Capernaum. His great faith in contrast with the unbelief in Israel. Still, the heathen are regarded here as "coming," rather than missionaries being sent to them. Cf. Matt. 2, 1 ff. The coming of the Magi from

the East to Jerusalem — humiliating to the leaders of the Jewish Church.¹

(3) Luke 13, 29. (Third year.) Scene, Jerusalem. They shall come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God.

(4) Matt. 21, 43. Spoken to the chief priests and elders in the temple, where Christ was teaching. "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Cf. Acts 13, 46. Paul at Antioch in Pisidia: "Lo, we turn to the Gentiles." Acts 18, 6. Paul at Corinth: "From henceforth I will go unto the Gentiles." Acts 28, 28. Paul at Rome: "The salvation of God is sent unto the Gentiles, and they will hear it." Cf. also Romans ch. 9 to ch. 11.

(5) Luke 15, 11-32. (Third year.) The return of the prodigal son. The two sons doubtless represent, in the first place,² the two classes among the Jews: the murmuring Scribes and Pharisees, to whom the parable was spoken, and the publicans and sinners, the common people. But the parable also includes and may typically represent Jews and Gentiles.

(6) Luke 14, 23. (Parable of the Great Supper. Gospel Lesson for the second Sunday after Trinity.)³ "Go out into the highways and hedges and

¹Compare Warneck, *Missionsstunden*, vol. I., pp. 29 and 30. ²So Trench and others.

³A helpful and suggestive treatise on the missionary thoughts in the regular Gospel Lessons of the Church Year is "Missionsgedanken aus den altkirchlichen evangelischen Perikopen," by F. Begrich, a little work of 115 pages.

compel them to come in." Spoken at a meal with one of the chief Pharisees,—at an earlier period than the Marriage of the King's Son. Godet says: "As verse 21 is the text of the first part of the Acts (ch. 1-12, conversion of the Jews), so are verses 22 and 23 of the second part (ch. 13 to end, conversion of the Gentiles), and even of the present economy." The whole parable is full of missionary thoughts.

(7) Matt. 22, 9. (Parable of the Marriage of the King's Son. Spoken in the temple; at a later period, when the enmity of the Pharisees had reached the highest pitch.) "Go ye, therefore, into the highways, and as many as ye shall find bid to the marriage." Compare Matt. 8, 11, 12 (quoted above), which Trench says, "contains, so to speak, this parable in the germ." In the passage before us a direct mission is implied: "Go ye." The King sends forth servants, heralds.

(8) Matt. 24, 14: "This Gospel of the kingdom shall be preached in all the world (inhabited earth) for a witness unto all nations, and then shall the end come." And Matt. 26, 13: "Wheresoever this Gospel shall be preached in the whole world, there shall also this" (the anointing in Bethany) "be told," etc. — These passages reveal with unmistakable clearness: 1. Salvation to be offered to all; 2. Through the preaching of the Gospel; 3. Then the end.

Compare with this the parable of the Talents, Luke 19, 11 ff. V. 13: "*Occupy till I come.*" And Acts 1, 6 and 8. Not for you to know the times, etc., but "ye shall be witnesses," etc. The important thing is not to know the length of the interval of time until

Christ's second advent and the end of the world, but to fulfil our mission and to work while it is day.

(9) John 10, 16. (Third Year). "Other sheep I have which are not of this fold....them also I must bring....one fold and one Shepherd." (Gospel second Sunday after Easter.) The Gentiles shall be brought into the kingdom. They belong to Christ as well as the Jews. He is under equal obligation (constraint of love) to save them as He is to save the Jews. They will be admitted on equal terms, etc.

(10) John 12, 20-25 and 32. Certain Greeks, proselytes, probably, came up to worship at the feast and desired to see Jesus. — V. 24: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." — V. 32: "I, if I be lifted up from the earth, will draw all men unto me." — In these passages we have the key to the question why Christ confined His personal labor to Israel and postponed giving the direct commission until after His resurrection. Compare Is. 53, 10-12. Christ, having given His life as a ransom, having poured out His soul unto death, shall see of the travail of His soul, shall be satisfied, shall divide the spoil with the strong. The completion of the sacrifice for the propitiation of the sins of the whole world was necessary in order to the inauguration of the era of world-wide missions, the era of universal proclamation of salvation and universal ingathering of fruit. With this "drawing" of Christ crucified begins the realization of the universality of salvation, of which the prophets and saints of the Old Testament spake and sang. All things are now ready. And now fol-

lows the direct command to proclaim the good tidings unto the uttermost parts of the earth.

3. The Great Commission.

The way has been paved. The divine thought of missions has been presented and developed. Apostles, missionaries, have been prepared. And then, after Christ has fully completed the work of redemption and filled the Gospel with the saving power of His love and vicarious sacrifice, and He is about to ascend to the seat of divine power and majesty and universal dominion, He sends His ministers and heralds forth into the harvest field of the world, and lays upon the Church of all succeeding generations and ages the obligation to carry on the work of evangelization until His second advent in glory. How much time has elapsed, what a long way has been traveled, what infinite care and patience, forbearance and long suffering, have been exercised by the Lord of all before the world was ready for this golden age of peace and good will and salvation.

The Great Commission appears as the mature fruit that has passed through all the natural stages of growth. The point of advance upon the previous words of Christ is not this, that salvation is to be offered to all men through the preaching of the Gospel. This had been clearly stated and taught, first by the prophets and the providential movements and events of the old dispensation, and then more clearly by Christ Himself before His death. But the point of advance, the new departure, is this, that now, all things having been prepared, and God's set time having come, messengers are specially sent out, expressly commissioned, to carry this divine purpose into effect.

The Great Commission appears in the sacred records *five times*, in different forms of statement and in somewhat different connections and relations. It was spoken to the disciples in Jerusalem on the evening of the resurrection day, and repeated and re-affirmed on the mountain in Galilee, and on the Mount of Olives just previous to the ascension. It is both interesting and profitable to make a careful study of each one of these records, to compare and combine them.

(1) Matt. 28, 18-20. (Spoken on a mountain in Galilee. Present were "the Eleven," probably also those disciples who are referred to in 1 Cor. 15, 6: "Above five hundred brethren at once.") "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations," etc. R. V. The Lord here bases His command upon the fulness of His own authority and power as Lord and King in heaven and earth. He who has prepared salvation has authority to send out heralds to proclaim it. He to whom is given all authority in heaven and on earth shall have dominion from sea to sea, even unto the uttermost part of the earth. His ambassadors go forth, backed and supported by His divine authority and power. They are men, frail and faulty; but theirs is a divine mission, as they have received a divine commission.

(2) Mark 16, 15. (Spoken to the Eleven as they sat at meat — in Jerusalem — on the resurrection day.) "Go ye into all the world and preach the Gospel to the whole creation." — R. V.

(3) Luke 24, 46-48. (To the Eleven and "them that were with them" — in Jerusalem — the same day

— the two disciples having returned from Emmaus.) “Thus it is written, and thus it behooved Christ to suffer....and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.”—The ground of the command here is: “The Scriptures must be fulfilled.”—The provision and offer of salvation traced back to the eternal counsels of God’s grace, a fulfilment of His promises made of old.

Verse 48: “Ye are witnesses of these things.” Witnesses of the things pertaining to Christ’s person and work, and witnesses to Him and His work of redemption. Missionaries are not merely teachers and preachers, but witnesses, giving utterance to their own personal knowledge, conviction, experience. “Every one in whose heart the Spirit has glorified and sealed the life and the word of Jesus is a witness to these things.”

(4) John 20, 21. (Evening of resurrection day.) “As my Father hath sent me, even so send I you.” (Cf. John 17, 18 — the High-priestly prayer.) — The command here based on the authority implied and embraced in His own mission. The authority of Christ to send forth apostles is the same as the authority of the Father in sending Him. And the character of their commission is the same as that of Christ — to bear witness unto the truth.

(5) Acts 1, 8. (Mt. Olivet — just before His ascension.) “Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the

earth." — The command is here based upon the impelling power of the Holy Spirit promised unto them.

The normal order of development and extension will always follow this order of promise: Jerusalem, all Judea, Samaria, the ends of the earth. So in the apostolic age: First five or six years, city mission period, Acts 2, 43-8, 1. Then ten or twelve years, home mission period of Syrian missions, Acts 8 to 12. The culmination of this period of home mission work was the establishment of Christianity in Antioch, the capital of the country. It was about sixteen years before foreign mission work was definitely undertaken.

The Great Commission, so grounded upon the fulness of Christ's power, upon the Scriptures, which cannot fail, upon the authority inherent in His own mission, and upon the impelling power of the Holy Ghost, closes with *a great promise*, which, in view of the greatness of the task assigned, the difficulty of the work, the weakness of the instruments and agents, etc., is most needful and a source of never-failing encouragement to Christian workers. "Lo, I am with you alway." Dr. A. J. Gordon says in the language of the day: "The Great Commission is a check on the bank of heaven as truly as it is a command for the Church on earth."¹ If the task assigned is stupendous, the resources available and the promised encouragement are inexhaustible. Lord, increase our faith and make us more faithful.

¹The Holy Spirit in Missions.

CHAPTER XI.

THE SCRIPTURE GROUND. (Concluded.)

MISSIONARY THOUGHTS IN THE ACTS OF THE APOSTLES.¹

1. **Introductory remarks and reflections.** Here we have a book of such primal importance in mission study that it may profitably engage the attention of all Christians, alongside of their devotional reading of other portions of the Bible, year in and year out. We have before us the first and original history of Christian missions during the apostolic age. And it is a portion of the inspired Word of God, showing how the apostles understood and carried out Christ's missionary command. Dr. Warneck has repeatedly made the suggestion in his writings that the Acts would form the subject of most profitable study and exposition in "Bibelstunden" — midweek services — every two years. Similarly Ahlfeld, and Gerok.²

The name of this history is "Acts of the Apostles," a name or title in use at the close of the second century. It has been more recently called "The Acts of the Holy Ghost," and "The Acts of Jesus by the Holy Spirit." Apart from the immediate occasion

¹Compare Warneck, *Mission in der Schule*, chap. IV: "Studies in the Acts." Also *New Testament Studies in Missions* by Harlan P. Beach, Part II. "St. Paul and the Gentile World," being a presentation in outline of St. Paul's life and labors from a missionary and Biblical point of view. And Smith, *Short History of Christian Missions*, chap. IV. ²*Von Jerusalem nach Rom*. A fine, practical and popular exposition of the Acts in 83 sermons.

and object of the writing (ch. I, 1), the general or universal aim of the book may be stated as that of furnishing a divine record of the planting and the propagation of Christianity, the founding and extension of the Church in the apostolic age; to show what the exalted Savior had done through His apostles, under the guidance of the Holy Spirit, to continue the work which He had begun in His humiliation.

The theme of the book is stated in the first chapter and eighth verse, being a re-statement of the Great Commission. In the carrying out of this theme and the general aim of the book there are several striking points to be noted:

a. *We see Christ, as Lord, in and among His people.* A few examples: 1, 24 (He fills the vacant apostleship); 2, 33 (sends His Spirit); 2, 47 (increases the newly founded congregation); 3, 16; 7, 56; 9, 5ff. (Saul is conquered by Him); 9, 10; 10, 14; 16, 10 (He calls Paul to Europe); 16, 14 (opens Lydia's heart); 18, 9; 23, 11.

b. *The activity of the Holy Spirit.* The Lord acts not only through His angel (5, 19), but *through His Spirit*. Examples: 2, 4 (imparts the gift of tongues); 4, 8. 31; 6, 10; 8, 18; 11, 12; 15, 28 (works in and through believers); 5, 3, 9; 13, 2; 15, 28 (lives in the congregation); 16, 6. 7 (directs the apostles); thus is shown the fulfilment of the promise of power, Luke 24, 49.

c. *The narrative covers a brief space of time, but a large territory.* About thirty years (30 to 60 A. D.) Field: The Roman Empire. *Three strategic radiating centers:* Jerusalem, Antioch, Rome; (Jewish, Greek, and Roman centers respectively; three

typical world races.) *Three conditions* favored the marvelous extension in so brief a time: (1) The universal rule of the Roman Empire; (2) the general use of the Greek language; (3) the wide dissemination of the Old Testament in the Jewish synagogues, where the new faith was preached.

d. *It is an uncompleted book.* It is the earliest and oldest missionary history of the Christian Church, a history begun during the earthly lives of Christ and His apostles, and continued under His sovereign authority and the operation of the Holy Spirit until the present day, — to be continued until the end of time. The narrative is continued in the many histories, narratives and biographies with which church literature has been enriched.¹ But the book of Acts affords a norm and guide for all future ages. It exemplifies the providence of God, the leadership of Christ, and the administration of the Holy Spirit.

2. General plan and outline of the book.

Introduction. (Ch. I.) Time of preparation. Waiting for the promise of the Father. The fate of Judas. The choice of Matthias.

FIRST PART. (Ch. 2 — 12. A. D. 44). *Spreading of the Gospel among the Jews*, through St. Peter especially. The history of the Church from its founding at Pentecost till, leaving the mother church at Jerusalem, it is ready to begin its career of conquest among the Gentiles. Scene of action: Palestine. Leading personage: Peter, with John, and James, and Philip, as helpers.

I. *At Jerusalem.* (Ch. 2-7.) From Pentecost

¹Cf., e. g., *The New Acts of the Apostles*, by Dr. A. T. Pierson,

to the martyrdom of Stephen (A. D. 37.) Jewish-Christian church in Jerusalem: Pentecost. First miracle. First persecution. First apostacy. First officers. First martyr.

II. *In Palestine in general.* (Ch. 8-12.) Divine preparation for mission work among the Gentiles. Mission in Samaria. African convert. Saul converted. Church of Joppa. Cornelius converted. Gentiles admitted. Second martyr.

SECOND PART. (Ch. 13-28, A. D. 63.) *Spreading of the Gospel among the Gentiles*, through St. Paul especially. Christianity throws off its Jewish fetters and becomes cosmopolitan. Fields: Syria, Asia Minor, Greece, Rome. Leading personage: Paul, with Barnabas, Silas, Luke, Timothy, and Titus, as helpers.

I. *Paul's active ministry.* (Ch. 13-21, 16.) Church of Antioch. Paul's first tour (A. D. 48-50.) Council at Jerusalem. Paul's second tour (52-55.) Paul's third tour (56-59.)

II. *Paul's captivity.* (Ch. 21, 17-28, 31.) His reception at Jerusalem. Mobbed in the temple. Paul at Cæsarea. Paul at Rome.

3. More detailed study of salient passages.

Introductory. Chapter 1. Verse 3. Theme of conversation during the forty days between Christ's resurrection and ascension. The establishment and extension of the Messiah's kingdom. Closing missionary instruction of the Savior in person.—V. 4. Waiting for the promise of the Father. Cf. Acts 2, 33 (the promise of the Holy Ghost); Luke 24, 49 ("until ye be clothed with power from on high.") Condition of success in the spiritual work of God's

kingdom. Application to the minister and missionary in all his work, at every stage of his career.—V. 8. *The Great Commission*: (1) Points out *the way of the Gospel*, the *course* and order of procedure, from the home center ever further out (ch. 2, 43-8, 1, city mission work; ch. 8 to 12, home, Syrian, missions; ch. 13 to 28, foreign missions). (2) *The heralds of the Gospel*, the commissioned, *witnesses*, cf. verse 23, martyrs (in German: Blutzeugen—blood-witnesses). Paul plants, Apollos waters; God gives the increase. (3) *Promise of the gift of the Holy Ghost*. Power, efficiency in the work.—Vv. 21 and 22. Qualifications for entrance into the apostolate,—and by way of further application into the ministry and mission service. Among others, two: (1) Christian knowledge—to know Christ and the power of His resurrection; (2) Loyalty and faithfulness—“with us *all the time*.”—Vv. 23-25. The congregation proposes candidates; the Lord decides between them. It is He, then, who fills the vacant apostleship,—calls ministers, sends forth missionaries, through the service, the agency, of the Church.

FIRST PART. Ch. 2-12. *Spreading of the Gospel among the Jews*.

Chapter 2. The pentecostal miracle, 1-13; the pentecostal sermon, 14-36; the pentecostal blessing, 37-47.—Verse 1. Pentecost, the Harvest Thanksgiving Day in Israel. Suggestive time for “ingathering.”—V. 4. Filled with the Holy Spirit, who gave them *utterance*. “Out of the abundance of the heart the mouth speaketh.” Matt. 12, 34. “Other tongues.” Different tongues. Vv. 6 and 8. Our own language, *διάλεκτος*, —“in our own native lan-

guage.”¹ The expression must mean “foreign languages.” Cf. Mark 16, 17; Acts 10, 46; 19, 6; 1 Cor. 12 and 14. A pentecostal prophecy: The Gospel to be preached in all languages, among all nations. What strides during the past century.² The Bible translated, in whole or in part, into nearly 400 languages and dialects at present.—V. 17. “Upon all flesh.” Mankind, without distinction of age, sex, or outward condition.³ The missionary thought: Gentiles as well as Jews. Wide dissemination of the Gospel.—V. 39. “All that are afar off,” — ὅσους, as many as, cf. 3, 24; John 3, 16, πᾶς ὁ, *whosoever*; Acts 2, 21. The word “as many as” emphasizes the truth, that without divine grace and the divine call none could be saved. Vv. 44-47. Illustration of the benevolent, charitable spirit of Christianity. Exhibited in all Christian mission work: medical missions and other charities in the foreign field; inner missions in all spheres and departments.

Chapter 3. Healing of a lame man by Peter and John, Vv. 1-10; second sermon of Peter, 11-16. Verse 1. Peter and John. Often together, before and after Pentecost. So diverse in gift and disposition, and yet so harmonious. Completing one another. So Luther and Melancthon; Zwingli and Oecolampadius. An example for disciples in church work and mission service.—V. 4. A lesson on having open eyes for providential openings and events, and em-

¹Twentieth Century New Testament. In quoting the text in this study we follow, for the most part, the American Revised Version. ²Cf., Dennis, *Foreign Missions After a Century*. ³Stage translates: “Auf alle Menschen”—upon all people, all mankind. So, also, the Twentieth Century N. T.

bracing opportunities.—V. 12. The apostle a model of humility and loyalty—an example for all Christian workers. No self-seeking, no self-praise. Like John the Baptist, only a voice. “*He must increase, I must decrease.*” Luther, resenting the use of his name as designation of a church. Christ, not the preacher, into the foreground. V. 26. Missionary thought: unto the Jews *first*, but not exclusively; cf. Acts 13, 46; Rom. 1, 16; Matt. 15, 24; John 4, 22. The exalted privileges and blessings of the people of God. A good text for the study of *privilege and responsibility*.

Chapter 4. First trial of the apostles, Vv. 1-22; fruits and blessings of the first trial, 23-37. Verse 1. And as they spake. Trial comes upon them *in the path of duty*; they are fulfilling their mission. So let it be with us when trials come. Compare the lives and deaths of John Williams, Bishop Patteson, Mackay, the Gordons, John G. Paton, and hosts of others.—V. 9. A good deed. Gentle reproof. Similarly the Master. He went about doing good, continually bestowing benedictions and benefactions; yet His actions were misconstrued. Comfort for the Christian worker in the face of carping, unjust criticism.—The impotent man “made whole,” *σέσωται—σώζω—σωτηρία*—preserve, heal, deliver, save. The man was made whole, saved, in body and soul,—salvation physical and spiritual. This is a concrete example of the work of inner missions, Christian and churchly rescue mission work.—V. 12. Jesus Christ, the *only Savior* and the only salvation *for all men*. The central, fundamental missionary thought of the New Testament and of the Gospel.—V. 20. Faith

and utterance. Moral and spiritual compulsion to mission work. The true, abiding motive. No legalistic measures from without, but motive power, life, living impulse from within.—V. 24. The reply of the congregation to the report of the menaced apostles, directed not to man, but to God,—words of fervent prayer. A great and needful lesson for our time. Amid our deliberations, and discussions, may we not be hypercritical, fault-finding, and the like, and be forgetting fervent prayer, turning toward the source of all wisdom and might?—V. 28. Divine omnipotence and wisdom, decreeing, directing, controlling, overruling. Cf. Acts 2, 23. God's providence in missions and in all the work of the Church.—Vv. 32-37. The early Christian community as a model for mission work, particularly inner missions; not in form and method, but in spirit and principle,—the spirit of brotherhood in Christ, and of Christ-like service.

Chapter 5. Vv. 1-11. Lessons from the first sad and dark chapter in the history of the apostolic Church: (1) We must not look for a state of perfection on earth, even in the Church. Tares among the wheat. The Gospel net encloses fishes good and bad. Denial of Novatianism. The young pastor and missionary forewarned. (2) Example of the candor of the Scriptures in revealing and condemning the sins of those numbered among the Lord's people. (3) The Lord "searcheth the heart." Applied with reference to our gifts and offerings. Look well to the purity of the motive. (4) Severity of judgment gauged by the measure of grace and blessing received. To whom much is given, etc. (5) Even such trials

in the Church redound to the glory of God. A wholesome fear; warning to many; incitement to greater watchfulness and more fervent godliness. — Vv. 12-16. Growth and extension of the Church after wholesome discipline. — V. 29. Must obey God rather than men. A principle for the pastor and missionary of today. Resist, kindly, but firmly, demands of men (however influential in the congregation,—leaders, perhaps) when they run counter to the Word and will of God. — V. 32. We are witnesses, — and so is the Holy Spirit. “The Holy Spirit, the greater witness, different from the human consciousness, but ruling and working in believers, witnesses *with them*.”¹ Cf. Acts 15, 28; John 15, 26, 27; Rom. 8, 16 — *συμμαρτυρεῖ*. — Vv. 38 and 39. Lesson from history: God’s hand, directing, furthering, blessing; or hindering, overthrowing, condemning.

Chapter 6, Vv. 1-6. Appointment of the first apostolic helpers.—V. 3. Qualifications: (1) Good reputation; (2) Spirit-filled; (3) Men of wisdom, of practical tact. Today there are some 96,000 native helpers in Protestant foreign mission fields. The service, whether in higher or lower station, whether apostolic or diaconal, clerical or lay, is a *ministering*, a *serving*. Compare verse 4, “ministry of the Word,” *διακονία* with verse 2, “serve tables,” *διακονεῖν*. — V. 8. Wonderful gifts and powers of Stephen, though he was not an apostle, but only a deacon. Lesson: (1) God’s distribution of gifts; (2) those who are faithful in lower stations may be advanced to higher; (3) spiritual preparation the main requisite.

¹Meyer, Commentary on the Acts, in loco,

Chapter 7. The first martyr. Vv. 1-53. Stephen's defense.—Vv. 54-60: The fearless witness. Victorious faith. Calm and joyful hope in death. Intercession for his enemies.—The first martyr has many followers in the history of the Church and of missions. Examples, the martyr Church of Madagascar and of Uganda.

Chapter 8. The first great persecution. (1) Occasion for it: Jewish bigotry against Stephen. As a forerunner of St. Paul, Stephen had doubtless taught that man is not saved by the works of the Law (ch. 6, 11), and that God is to be worshipped in spirit and in truth everywhere, not only in the temple (ch. 6, 13; 7, 48-50). All this was a preparation for mission work among the Gentiles, and this was distasteful to the Jews. (2) Results: Scattering of believers through Judea and Samaria, and as far as Greece (ch. 8, 1. 40; 9, 30; etc.). Cf. 2 Thess. 3, 1 (the Word of the Lord may *run* and be glorified). Rise of Christian congregations, without the direct intervention of the apostles, in Rome, North Africa, Spain and France.

A crisis is thus reached in the history of the Church. God overruling the wrath of man, the persecution becomes a divine preparation for mission work among the Gentiles. General outline of the chapter: The great (general) persecution, Vv. 1-3; the activity of Philip, the evangelist, resulting in the Samaria mission, Vv. 4-25; the Ethiopia mission, 26-40.

Verse 4. Scattered believers, preaching. Their flight no denial of the faith, but a means of witnessing. Laymen as preachers,—private testimony by word and deed.—Vv. 5-8. Success of Philip. He

preached the Christ, the Messiah, who had Himself laid the foundation of the work in Samaria. John 4 (the field white unto harvest).—Vv. 9-13. Simon the sorcerer. A typical illustration of one of the fearful evils among the heathen: superstition, ignorance, imposition and fraud, sorcery and magic.—V. 25. Sowing the seed by the way. "As we have opportunity." Cf. verse 40. Itineration, evangelistic tours in mission fields.—V. 26. Philip sent into a "desert,"—barren field. Contrast the hopeful outlook in Samaria. *Go whither the Lord calls you or sends you.* A sacred and solemn lesson for candidates of theology and missionary candidates.—V. 27. Ethiopia, northern Abyssinia, or the present Nubia. The Eunuch had come to Jerusalem to worship. He was doubtless a proselyte of the gate,¹ a heathen who had been partially won over to the worship of Jehovah.

Chapter 9. The two great apostles: *St. Paul*, the apostle to the Gentiles, in the school of preparation; the early stage of his career, vv. 1-31; *St. Peter*, the apostle to the Jews, in the midst of his life's mission, vv. 32-43.—Saul's miraculous conversion, vv. 1-9. Parallel accounts, ch. 22 and ch. 26.—V. 6. What thou *must do*, σε δεῖ ποιεῖν, what it behooves thee to do. Not physical compulsion, but moral constraint. Saul might have resisted and refused to yield homage and obedience.

Practical lesson from Saul's conversion: The power of divine grace. Where sin abounded, grace did much more abound. Compare the conversion of Augustin. Encouragement to the pastor and mission-

¹Dr. F. W. Stellanor, in the Lutheran Commentary, the Acts, in loco.

ary and every Christian worker: Hope and pray for and patiently go after the wayward, the backslidden, the fallen, the lost.

Verse 15. A chosen vessel unto me. Cf. John 15, 16 ("ye have not chosen me, but I have chosen you," etc). A vessel of election, of divine grace and favor: (1) To be His, and (2) to become a servant of His. Missionary thought: Importance of securing *the proper men* for mission work. The boards act wisely in maintaining high standards of admission to service.¹ Do not fail to recall and act on the Savior's behest: "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Matt. 9, 38.—V. 36. A fine example of true Christianity and the ministry of God-fearing women. A disciple (faith)—full of good works (working by love).

Chapter 10. The conversion of Cornelius, the Roman centurion: His character and events leading to his conversion, vv. 1-23; his conversion and baptism, vv. 23-48.

Note the epochal importance of chapters 10 and 11 for the continuation and progress of apostolic missions. Peter's baptism of the first heathen, a point of transition to direct mission work among the heathen. For the preparation of the apostles for this world-wide enterprise there was needed, in addition to the missionary command of Christ, or rather, for its interpretation and full exposition, the removal of Jewish prejudice that clung even to the apostles. Peter, the first missionary to the Gentiles, introduces the work for which St. Paul, in particular, has been called.

Verse 17. Peter wondering: the messengers at

¹Cf. The Foreign Missionary, by A. J. Brown, chap. IV.

the gate. Example of providential guidance, conjunction of inner suggestion, spiritual preparation, readiness on the part of the agent, missionary, etc., and external event, opportunity, paving of the way, opening of doors, etc. Repeated in the history of missions in every period and in many fields.—V. 28. Not call any man common or unclean,—religiously ostracized. Christian service to the lowliest and lowest,—among the heathen, in slum work, rescue mission work. In congregational circles, too, social differences should be minimized, not magnified and fed.

Verses 34 and 35. God no respecter of persons. He regards the *heart*, not the *person*, i. e., external conditions, rank, station, etc. Cf. Jas. 2, 1-9, on respect of persons. V. 35. (1) *Acceptable to Him*, (not accepted with Him, as in the Authorized Version)— $\delta\epsilon\chi\tau\omicron\varsigma\ \alpha\upsilon\tau\tilde{\omega}$, i. e., does not need to undergo circumcision, etc., but may be admitted directly, by baptism, into the communion of the Christian Church. Acceptable as catechumens and candidates for baptism. (2) *Who is thus acceptable to God?* He who feareth God and worketh righteousness, not in the full sense of the Gospel of the grace of God, but incipiently, according to the light possessed; the light of grace received, religiously earnest, longing for salvation, hungering after righteousness. Some knowledge of revealed truth necessary to this end. *A common misinterpretation of this text:* As though civic righteousness and religious earnestness would insure the salvation of Jew or Gentile, whatever his particular belief.¹ Such an interpretation is very hasty and superficial, in opposition to the whole pro-

¹Cf. Warneck, *Mission in der Schule*, chapter IV.

cedure here recorded, as well as to all Scripture and the analogy of faith. But this passage, rightly interpreted, is a *powerful missionary text*, a truth new to the Jews and to the heathen: *Equality of all men before God*. Cf. Acts 17, 26; Rom. 2, 11.

Chapter 11. The spread of the Gospel: (1) In Jerusalem, justification of the baptism of the heathen, vv. 1-18; (2) in regions beyond, the Church at Antioch, the first Christians, vv. 19-30.

Verses 4-17. Peter's account of his dealing with men uncircumcised, and justification. Make a particular study of this *model of an apology and self-defense*. Note Peter's meekness and humility. He does not resent the questioning of his brethren. He makes no appeal to his apostolic dignity. There is in his conduct graceful recognition of the rights of the brethren, even when they are in the wrong. *A most important lesson for the minister and missionary*: Try to eliminate oversensitiveness. Accept rebuke and correction. Cultivate calmness and consideration in rebuttal. Notice the source and secret of Peter's firmness and decision. Who was I—as against God? *The Lord has spoken*—(in the vision; by direct behest of the Holy Spirit, v. 12; in deed and truth in the house of Cornelius)—that is final. That was the secret of Luther's "stubbornness" at Marburg, when, in his controversy with Zwingli, he wrote on the table the words of Christ: "This is my body."

Verses 19-21. Lay mission work and its results. Jewish Christians "preaching" and testifying to Jews; Gentile Christians, Hellenists, speaking to Greeks, or Grecian Jews;—work for which each one was specially adapted and fitted.—V. 25. Barnabas was in-

strumental in starting Paul upon his career as the divinely chosen missionary and apostle to the Gentiles. Note the pure-mindedness, the artlessness, the lofty spirit of Barnabas in so doing. Though Saul should surpass him in gifts and performance, there is no selfish interest, suspicion, or carnal rivalry.

Chapter 12. Herod Agrippa I.: His persecution of the apostles, vv. 1-19; his ignominious end, vv. 20-25.

V. 5. Peter *therefore* was kept in prison (cf. v. 4, Herod *intending*,—*but* prayer was made. Striking and instructive contrast. Man proposes, but God disposes; men plan and plot, but the Lord reigns and is not mocked. Was there a connection between these earnest and importunate prayers of the Church and Peter's miraculous deliverance? In the light of Scripture, and church and missionary history, there can be no doubt about it, though not expressly stated in the text. Study James 5, 16 and related passages on the efficiency of Christian prayer. Contemplate the experience and work of such men as Louis Harms, the Lutheran pastor in the Lueneburg heath, Gossner of Berlin, George Mueller of Bristol, Loehe of Neuendettelsau, and many others,—men of prayer and of power.¹

Second part. Ch. 13-28. *Spreading of the Gospel among the Gentiles.*

First missionary tour, ch. 13, 2 — 14, 28. From Antioch to Seleucia, Salamis, Paphos, Perga, Antioch

¹Read, on this general topic, Dr. A. C. Thompson's fine lecture (VIII.) on "Prayer for missions answered," in his *Foreign Missions*. Cf. also a chapter on "Answers to prayer" in the *New Acts of the Apostles*, Pierson, p. 352.

in Pisidia, Iconium, Lystra, Derbe, and back to the home church. Duration, a little more than a year.

Chapter 13. Vv. 1-4. Missionaries prepared and sent forth. Sent forth by the congregation, under the guidance of the Holy Spirit, supported by a praying church. Favorable conditions for successful mission work.¹—V. 5. *The mission fields* selected and opened are the commercial centers, the cities. From these centers the Gospel spread to the regions round about. Cf. ch. 13, 49; 19, 10. In the selection of fields the apostles were guided by the Holy Spirit. Cf. Acts 16, 6-9. The "geographical plan" of missions, as indicated by the Lord in providence and by special revelation, included such centers as Antioch, the capital of Syria, Philippi, the chief city of Macedonia, Corinth, the capital of Achaia, Ephesus, the capital of Proconsular Asia, and Rome, the capital of the Empire.²—*The means*, relied on for success, is the Word of God, and at first the preached Word. Contrast this with methods that came into vogue in later ages; fire and sword of the Mohammedan invasion, and the carnal, superficial and violent methods of Romish missions.—*The preaching stations* were often supplied by the synagogues. A great advantage. Indication and evidence of God's providence and care.—V. 6. Opposition at the very outset, and so, without exception, throughout the history of missions. Cf. 1 Cor. 16, 9: "A great door and effectual,"—"many adversaries." Such conflict and labor call for men of God who are fearless, men of courage and indomitable perseverance. Many examples in the history of

¹ See Note 5 in the Appendix. ² Apostolic and Modern Missions, by Martin, p 140.

modern missions.¹ Vv. 33 and 37. In preaching to Jews St. Paul draws from the Scriptures the proof that Jesus of Nazareth is the Messiah promised by the prophets. His method is different when he preaches to Gentiles. Cf. ch. 14, 15 ff; 17, 22 ff. In this case he preaches concerning God, the Creator, of the true worship, the one way of salvation, etc.—Vv. 50 and 51. These missionaries moved, bore persecution or fled, as duty dictated.² Cf. ch. 14, 5; 9, 25.

Chapter 14. Continuation and end of the first missionary tour. Work in Iconium, vv. 1-7; at Lystra, 8-20; close of the itineration, 20-26.—V. 21. Return through the cities where they had been persecuted. Example of faith, courage and enduring love, repeated in the lives of many later missionaries. Their sole reliance here, and everywhere, was the Gospel. They had no other advantages, social, educational, philanthropic, to offer.—V. 27. The first missionary report. A characteristic model. They reported (1) what *God* had done, "with them," through them as agents, *from Him* all power, all success, *to Him* all glory; and (2) how much God had done. The results, small apparently, are full of promise, for they are the beginnings, the laying of foundations, etc. So in all missionary undertakings.

¹ For example, Ramseyer, the Basel missionary at Kumassie, the capital of Ashanti; and John G. Paton in the New Hebrides. ² An application to present conditions: "If missionaries in China could do no good by staying in interior towns during the Boxer troubles, and only imperilled the Chinese converts by remaining, it was their duty, following Paul's example, to leave." Speer's *Missionary Principles and Practice*, p. 262.

Chapter 15. The deputation to Jerusalem and conference of the church. Vv. 1-5. The momentous question: Moses or Christ? It involved, among other things, the missionary question, whether Christianity was to become the universal religion which it was designed to be, or whether it was to remain a Jewish sect.

Second missionary tour, ch. 15, 36—18, 22. Through Syria and Cilicia, Derbe and Lystra, Phrygia and Galatia, Troas, —over into Macedonia, Neapolis, Philippi, Amphipolis and Appolonia, Thessalonica, Berœa, Athens, Corinth (here St. Paul remained a year and a half and wrote I and II Thessalonians), Ephesus, Cæsarea, Jerusalem, and back to Antioch. Duration, a little less than three years.

Chapter 16. Verses 1-3. The task of training helpers and fellow workers. Here Timothy; later Silas (ch. 15, 40), then Luke (16, 10). Besides appointing elders in the churches, the apostles prepared young men for the mission service. A large number, over 30 in all, mentioned in the New Testament. At one time St. Paul had seven in his company (Acts 20, 4) — “a peripatetic missionary seminary,” Dr. Warneck calls it. The training of native helpers is a very important feature of mission work. — Verses 6-10. Providential intervention. The guidance of the Holy Spirit, and the obedience of the apostles. The history of missions is full of instances of providential guidance and intervention. For example, in spite of the vehement desire and prolonged efforts of Louis Harms to begin work among the Gallas, the missionaries were deflected to South Africa, and their work among the Zulus and the Bechuanas has been richly blest. Judson meant to labor in India, and actually

arrived at Calcutta, but his course was changed, and he became the "apostle of Burma." Livingstone wished to devote his life to China, but through the intervention of the London Missionary Society, he was sent to Africa and became the great explorer and one of the most inspiring pioneer missionaries of the Dark Continent. — V. 9. The Macedonian cry. It comes to us Christians not only, nor always, as conscious longing for salvation, but oftener and constantly in the mute form of heathen wretchedness and woe, and of the bodily and spiritual ravages of sin in our own land, — a cry all the more pitiful and pathetic because it is dumb. — Verses 11-15. The beginning of European missions. The first mission station, Philippi. The first Christian, Lydia. Note two principal missionary thoughts: (1) We cannot expect baptisms to ensue so quickly in mission fields today, (cf. verse 33), — conditions are entirely different; a longer course of thorough Christian instruction required; (2) the relation of woman to Christian missions; her emancipation in heathendom from slavery and degradation, and her singular devotion to the service of Christ who has redeemed her. — Verses 37-39. Paul's appeal to his rights of Roman citizenship. The messengers of the Prince of peace, like other citizens, have a just claim upon the protection of "the powers that be." Missionaries must be ready to suffer innocently, to endure much in silence, but they are not bound to suffer every wrong and injustice without protest. They may use their political rights for their defense, when such defense, as in the case of Paul, is advantageous to the cause of the Gospel.

Chapter 17. Labors of the apostle at Thessa-

lonica, vv. 1-9; the Christians at Berea, 10-15; Paul at Athens, 16-34. Verse 3. The heart and soul, the central theme, of apostolic preaching and testimony: Jesus, the crucified and risen One, is the Christ, the promised Messiah, the Savior of the world,—a profound truth which is a rock of offense, a stone of stumbling, to the natural man.—V. 11. Exemplary conduct of the Bereans in regard to the use of the Word of God. Vv. 16-34. Paul's experience and labors at Athens. 1 Cor. 1, 23 would be a good theme for this section. Compare Luther's experience as monk on his visit to Rome, and Calvin in Paris.—Vv. 22-31. Paul's masterly address. Many points of interest for careful study. His conciliatory recognition of the religious seeking and groping of heathenism, by way of introduction, 22 and 23; the one God, the Creator, a Spirit,—in contrast with the idol temples of the city, 24 and 25; the unity and equality of mankind, having a common origin, are bound together by ties of natural brotherhood, and are all under the sovereign rule of God—truths altogether new and strange to the heathen, 26-29; the one way of salvation, repentance and faith, 30 and 31.—Verses 32-34. Small fruitage, but not altogether fruitless. God's Word will not return void.

Chapter 18, 1-22. Close of the second missionary tour. Mission work begun in Corinth. Even more discouraging outlook than at Athens, but the apostle is encouraged by divine promise to persevere.

Third missionary tour, ch. 18, 23—21, 14 (arrival at Cæsarea.) The tour includes: Galatia Phrygia, Ephesus (here two years, and St. Paul wrote his epistle to the Galatians and 1 Cor.), Troas, Mace-

donia, Greece, (three months, epistle to the Romans), Miletus, Patara, Tyre, Cæsarea, Jerusalem. Duration nearly four years. St. Paul meets Apollos, whose growth in grace and efficient service is described.

Chapter 19. Paul's labors in Ephesus described at some length. Marked success, verses 17-20, and 27. Opposition of those whose traffic in idol shrines seemed to be threatened by the new doctrine. This experience has been frequently repeated in the history of missions. For example, godless traders in seaports and the South Sea Islands, various colonial governments, as for instance, King Leopold and Belgium in the Congo Free State, and the recent encroachments of the French upon the rights of the mission churches in Madagascar.

Chapter 20. Continuation of the third missionary tour. Verses 17-35. St. Paul's farewell address to the elders of the church at Ephesus. Affords glimpses into the personal life and faith of the apostle as well as his missionary principles and methods. Dr. Warneck calls it "his missionary will and testament." Gerok says it is "a golden mirror for all pastors and teachers in the service of the Gospel." V. 19. All lowliness of mind. One of the most important of all the qualifications of the minister and missionary.—V. 25. Thoughts of the end make earnest, zealous workmen. "As a dying man to dying men." Before the night cometh, when no man can work. The King's business requireth haste. Woe to the leader who is at ease in Zion!—Vv. 36-38. Touching farewell on the coast. Many examples in later missionary history. For example, John Williams, the apostle of the South Sea Islands, at Raratonga, in 1830.

Chapter 21. Close of Paul's third itineration. From Miletus to Tyre, then to Cæsarea, 1-14. The account closes at this point with a word that is full of significance in the Christian life and in mission work: "The will of the Lord be done."

Chapter 21, 15-40. Paul's last journey to Jerusalem, and his imprisonment. V. 19. Another missionary report, telling of the work of God among the Gentiles. Cf. ch. 20, 24; 14, 27.

Chapters 22 and 23. Paul a prisoner in Jerusalem. Ch. 22 records his address to the people, his defense, as he calls it, vv. 1-21. He narrates the circumstances of his conversion and divine call to be an apostle to the Gentiles. The result is that the Jews become enraged and clamor for his death. He is taken by the tribune to the barracks of the castle Antonia, and there his Roman citizenship saves him from the scourge, vv. 22-29. — In ch. 23 we find Paul before the Sanhedrim or High Council of the Jewish nation, where his remarks create a great dissension between the Sadducees and the Pharisees who composed the Council, vv. 1-10. The night following the Lord appeared to Paul, bidding him to be of good cheer and telling him that his heart's desire (ch. 19, 21) to bear witness of Christ at Rome shall be fulfilled. The account of the Jews' plot to kill Paul, of how it is thwarted, and of his arrival at Cæsarea, concludes this chapter.

Chapters 24, 25 and 26 describe events occurring during St. Paul's two years' imprisonment at Cæsarea. This interim of comparative idleness and cessation of missionary operations must have tried the apostle's patience, though he embraced every oppor-

tunity to bear witness of Christ and win converts for Him. Such seasons of rest and withdrawal from the stirring scenes of life's toil and turmoil serve to test, develop and strengthen the Lord's servants. Other examples: Joseph in prison; Moses in Midian; Elijah in the desert; John the Baptist in prison; Luther at the Wartburg.

There are many points of interest, full of missionary ideas and suggestions, that we can barely mention. In chapter 24, the base accusation of the Jews, led by the high priest, vv. 1-9; Paul's defense, 10-21, a model of suavity and moderation, a good confession of faith; the adjournment of the hearing and private interviews with Paul on the part of the governor. In chapter 25 we have the account of Paul's first hearing before the new governor, Porcius Festus, who is eager to gain favor with the Jews, vv. 1-12; of another hearing in the presence of King Herod Agrippa II, who paid a visit to Festus, 13-27. Chapter 26 records Paul's defense before Agrippa, in which he narrates the course of his life prior to his conversion, vv. 2-11, his conversion and call, 12-18, and his career as apostle to the Gentiles, 19-23. Paul's earnest address before Festus and Agrippa seems to have made no lasting impression on these worldlings; it was met by a personal insinuation on the part of the one, and a polite evasion on the part of the other, 24-32.

Chapters 27 and 28 describe St. Paul's journey to Rome. During the storm and shipwreck, Paul's faith and fearlessness contrasted strikingly with the fright and helplessness of those about him. The Christian missionary must have made an indelible impression on them,

The great apostle's last, powerful sermon to his own countrymen, chief men among the Jews, is recorded in ch. 28, 23-28. It was a faithful, fervent portrayal of Christ crucified and a plea for repentance and faith, that He might become their possession. Faithful to his special mission, he refers, in conclusion, v. 28, to the work of the Gospel among the Gentiles, to whom it will not be preached in vain. The entire history of missions is an illustration and a vindication of the prophecy.

The prisoner was not idle during the two years of his rather mild form of incarceration. His missionary activity reached out to the Christians and the heathen in the metropolis. The message of Christ penetrated even into the imperial circles. (Phil. 1, 13.) In addition to this oral testimony the apostle was also engaged in literary activity, carrying on mission work by correspondence. During this time he wrote his letters to the Colossians, Ephesians, Philippians, and to Philemon.

Whether the earthly career of the great apostle to the Gentiles ended with this imprisonment at Rome, or whether, having been set free after two years, he made another missionary tour, as tradition tells, to Spain, is still a debated question among scholars. The book would end abruptly in either case. The missionary narrative is continued in the history of post-apostolic, medieval and modern missions.¹

¹For a connected study of the character and missionary career of St. Paul, consult the suggestive sketch by Dr. Warneck, in *Mission in der Schule*, at the close of chapter IV. Also the helpful outline by Prof. Beach in his *New Testament Studies in Missions*. See Note 6 in the Appendix.

CHAPTER XII.

THE DOGMATICAL AND ETHICAL GROUND.

1. Meaning and significance of this ground.

It might seem as though the true ground of missions had been fully given in the preceding chapters, and that the Scripture ground is all-sufficient as the enduring basis of the missionary enterprise. And in a sense this is true. The Scripture ground includes everything else that can be mentioned as properly belonging to the topic. But there is an advantage in showing something of what is involved and in making some further amplification and application of the missionary thoughts of the Scriptures. The missionary thoughts that are expressly stated in the passages that have been examined, and many others, bear upon the life and development of the Church in various directions. To point out some of these applications is the purpose of the remaining chapters of this section.

In the present chapter we speak of the missionary basis from a doctrinal and ethical point of view. Christian doctrine and Christian duty are very important factors in the ground of the missionary enterprise. The object here is to show in the light of Scripture the universal trend and intent of the doctrines of salvation and of corresponding Christian duty. And when it appears that these doctrines and duties have a bearing upon the whole human race, that the redemption in which the Christian rejoices has been wrought out for all men, that according to God's gracious counsel and will the good tidings of

salvation are to be communicated to all mankind, that there is no other way in which they can be saved, and that all this is involved in the very nature of Christianity as revealed in the Scriptures, the missionary ground and motives involved become clear.

According to the Word of God the Christian religion has a universal character, a breadth and scope, a sweep and destiny, such as attaches to no other religion. Even those non-Christian religions which, like Mohammedanism and Buddhism, have exhibited a kind of missionary character, lack the very essential elements which make Christianity the absolute and final religion for all mankind, and hence the world-wide missionary religion.¹ Christianity has lost its essential character, and Christians have ceased to be such except in name, when they have lost faith in the Bible as the perfect, the only adequate, and the completed revelation of God touching the salvation of mankind.

Because of the world-embracing character of the divine revelation, the Gospel is a missionary power, and Christianity is a missionary religion. The truth that there is salvation from sin and death in none other but Christ (Acts 4, 12) is not an incidental attachment, but an essential element of the Gospel. Accordingly the Christian religion must be intended for all mankind, and Christianity is required, in accordance with its very nature, to carry on a world-wide missionary enterprise. And hence it is that the Gospel of Christ contains a missionary command that lays this obligation as a sacred heritage, a royal privilege, upon the Church. The last command of Christ

¹ Cf. Warneck, *Missionslehre* I, p. 82ff.

may be said to be one of the leading missionary motives. But to be really effective, in the spirit of the Gospel, it must be rightly understood in its setting in the Gospel and its place in the Christian life. It is sometimes unwisely urged as a motive, in a legalistic spirit that is quite opposed to the Gospel.

The "marching orders" abide in full force not as an optional thing, a matter of preference or indifference, but as a royal command, the behest of the Captain of our salvation. But they are given to disciples who have "the mind of Christ." These disciples, in possession of the riches of Christ, have within their hearts the desire and impulse to bear witness of Christ. This is, after all, the telling, the true and reliable motive. In other words, the Gospel is a missionary power and would impel to mission work, even though Christ had not given the explicit missionary command. The fact that He, the great Teacher, gave the command, shows that it is not superfluous. Christians need it in order to understand more fully the Lord's will and because of the infirmities of the flesh.

With this general explanation of the import and intent of what we call the dogmatical and ethical ground of missions we are prepared to examine some particular doctrines by way of illustration.

2. Some of the leading doctrines. The force of the argument may become clearer when the thought is applied to special doctrines.

a. The doctrine of God. According to Scripture there is only *one* God, Father, Son and Holy Ghost; one in essence, three in persons; unity in trinity, and trinity in unity. As such He has revealed Himself in His Word. In nature He has revealed

Himself as a God of power and wisdom; but in Scripture He has revealed Himself as the God of grace and salvation. This doctrine of the Godhead excludes and condemns all idolatry, polytheism, fetichism, atheism, as well as all modern denials of the Trinity, as Unitarianism, and the like.

Now, the argument, on the basis of the Scriptural doctrine of God, is this: There is *one* God. He only is the true and living God, and His glory will He not give to any other, to any creature. As God He is to be worshiped; and He only is to be acknowledged, to be worshiped and served as God. All created things are intended to glorify Him, as St. Paul declares: "For of Him, and through Him, and to Him, are all things; to whom be glory forever." Rom. 11, 36. In the work of creation, as well as in the work of redemption and of sanctification, He has revealed Himself as a God of love and mercy. To restore His fallen creatures to their original estate of holiness and blessedness, to bring them back to communion and fellowship with Him, this purpose of grace is implied in God's nature, will and work, as declared in Holy Scripture. The missionary force of the truth lies on the surface.

b. The doctrine of sin. This doctrine is not popular today. It is practically ruled out of consideration from many pulpits and churches. But these only add their testimony to the prevalence and the fearful ravages of sin. All men have sinned and come short of the glory of God. Sin is in the world, and death by sin. Without the Gospel of the grace of God mankind is involved in helpless, hopeless ruin. Those who laugh at this doctrine as old fogysm, an

exploded theory of antiquity, see no need of missions and have no use for them. That is as natural as it is pitiable. But those who believe the Biblical doctrine of sin, and have themselves been saved by grace, are bound and impelled, in proportion to the reality and the intensity of their conviction and experience, to extend a helping hand to those who are perishing in sin.

There are those who endeavor to minimize the faults and evils of heathenism and to magnify the virtues of their religions and their ethical and philosophical systems. It is a fruitless and a thankless task. The testimony of trustworthy witnesses, Christian scholars, missionaries, travelers, and officials, to the evils of heathenism and the insufficiency and failure of all non-Christian religions is convincing and overwhelming. To give but a single one out of hundreds, note what John R. Mott says on the basis of his own extended observation: "The need of the non-Christian world is indescribably great. * * * See under what a burden of sin and sorrow and suffering they live. Can any candid person doubt the reality of the awful need after reviewing the masterly, scientific survey by Dr. Dennis of the social evils of the non-Christian world? No one who has seen the actual conditions can question that they who are without God are also without hope."¹ "Having no hope, and without God in the world." Eph. 2, 12. Those

¹ The Evangelization of the World in this Generation, p. 17. Cf. Christian Missions and Social Progress, by Dennis, Vol. I; Non-Christian Religions of the World, papers by Muir, Legge, and others; and Religions of Mission Fields as viewed by Missionaries.

to whom this is a true description of heathenism will be impelled to activity by the missionary motive that filled the heart of Christ when He said: "I have compassion on the multitude, because they are as sheep having no shepherd."

c. *The doctrine of Christ.* "There is one God and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2, 5. This is a strong and convincing argument that St. Paul makes in this passage and elsewhere: *One* God—*one* Mediator—*one* salvation. "There is none other Name." The Word of the cross is of universal import and effect. Christ "gave Himself a ransom for all, to be testified in due time." 1 Tim. 2, 6. Because His death on the cross was vicarious and had the power of universal atonement, therefore the preaching of the cross, the Gospel, is the power of God unto salvation and the efficient means of conquering the world for Christ. "Christ for all the world" is an old motto and watchword that is still true, and still to be read forward and backward.

d. *The doctrine of justification by faith.* The apostolic doctrine of grace and salvation excludes works from the justification of the sinner. By faith, "not of works." Believe in Christ as Savior and Lord. Accept Him by faith. That is the one way of salvation for all men, of whatever station, color, condition, language or nationality. There is no distinction of sex either. Men and women are admitted into the kingdom of Christ on the same terms. There is no caste spirit in the Christianity of the Gospel. It knows of no such subordination of woman as is common among the heathen. All the barriers that count

for so much in this world's work,—birth and position, culture and wealth, and the like—are entirely set aside when it comes to entrance into the kingdom of Christ, which is not of this world. Those who are widely separated by these barriers in the affairs of the world are “one in Christ.”

The condition of admission is one that can, by the grace of God, be rendered by men of any earthly station or condition. Saving faith has been wrought in the cannibal islanders of the South Seas, the Fuegians, the Dahomians, and the Maori. Wealth and culture, great intelligence and extensive knowledge, are not required, but simply faith in Him who said, “And I, if I be lifted up from the earth, will draw all men unto me.” John 12, 32. It is one of the marvels of grace that the power of the Gospel is able to reach down and raise up even those who are lowest in the social and moral scale of humanity. All men in need of salvation,—all men capable of being saved through grace by faith. This is a potent missionary thought, embedded in the very heart of the Gospel and the central doctrine of the way of salvation, and underlying and impelling to the missionary enterprise.

For faith is a mighty force. It “worketh by love.” Saving faith is not a mere sentiment, an opinion. Having received the grace of God and embraced Christ as Redeemer, it is a power in the heart and life of the Christian. Saving faith is fruitful in good works. Here the ethical feature of the missionary basis becomes especially prominent. Christian faith imposes a duty that Christian love carries out and performs. “We love Him, because He first loved us.” “If ye love me, keep my commandments.” The

impulse of the child of God is to obey the Master because he loves Him. It is not a law from without, but a new law, the law of love, from within.

Faith is rich in spiritual blessings and is eager to impart and communicate them to those who are in spiritual need. Hence it was that in the early years of the Church's first love, when faith was fervent, every disciple was a missionary. And so it has always been in later times, when similar conditions obtained, during and in consequence of seasons of spiritual refreshing and quickening from the presence of the Lord.

e. Christ's second advent and the final judgment. Both presuppose the universal offer of salvation by the preaching of the Gospel throughout the world. In Matt. 24, 14, Christ expressly states that before the end of the world, when He shall come again to judge the quick and the dead, there shall be a world-wide proclamation of the Gospel for a witness unto all nations. According to the uniform teaching of Scripture the interval of time elapsing between His return to the Father and His second advent in the glory of heaven to exercise the authority of Judge of those whom He has redeemed, is the period of missions, the time for working while it is day—the day of grace, before the night of the judgment descends to usher in the eternal day of the Church Triumphant, the kingdom of glory. In this, as in other topics, it is only a source of weakening and loss to allow speculative questions to thrust themselves in and encroach upon and gradually reduce and enfeeble the work which the Lord of the harvest and the Judge of all has laid upon His Church as an urgent

and an indispensable task,—that of preaching the Gospel of the kingdom in all the world for a witness unto all nations.



CHAPTER XIII.

THE CHURCHLY GROUND.

I. The Christian Church a missionary Church.

This topic might be regarded as properly coming under the head of the preceding chapter. The doctrine of the Church is one of the important doctrines of God's Word, and one that is sadly misconstrued and misunderstood not only by un-Christian and anti-Christian agitators outside, but even by many professing Christians within the churches. It deserves and should receive their more careful study in the light of the Scriptures. It is important enough from a missionary point of view to receive separate treatment here.

The Church is the divinely established institution for the propagation of Christianity. This is its plain and distinctive mission. There are voluntary and arbitrary societies of men who unite for certain purposes and arrogate to themselves the performance of functions which properly belong to the Church. The Church, from the standpoint of its essential character, is the communion or congregation of true believers in Christ. Wherever these gather about the administration of the divinely appointed means of grace, the Word of God and the sacraments, Holy Baptism and the Lord's Supper, there the Church appears as the congregation or association of men for the performance of the work which the Lord has given His people to do. That work consists in spreading the leaven of the Gospel throughout the earth and

thus building up and extending the kingdom of God in all the world; in making disciples, winning souls for Christ, and gathering them into churches for the maintenance and continuation of the work. "The Word of God increased, and the number of the disciples multiplied," is the condensed record of the work in the apostolic Church.

The Church is missionary *by birth*: it is the product of missionary effort and has an inborn missionary character. The Church is missionary *by appointment*: this is implied in many passages of Scripture and expressly stated in the Great Commission. The Church is missionary *by inner necessity*: self-preservation demands it. Propagation in order to perpetuation of life is an organic law in all the realms of living creatures, in nature and in grace. By scattering, the seed is increased; by giving, new blessings are received; by laboring, health is conserved and life prolonged. This leads to the further consideration of an important factor in the work.

2. The reflex influence of missions on the home church. There is no conflict between churchly activities properly carried on. The varied gifts and diversities of operations are intended to work together harmoniously to the same end. There is action and re-action between home and foreign missions. There can properly be no rivalry between them, and choice of field is to be determined by opportunities and needs. It is inexcusable shortsightedness to limit arbitrarily the sphere of the Church's operations. "As we have opportunity," is an apostolic principle that ought to find large room in the lives of Christian workers.

As we strengthen our home churches and extend the sphere of our home mission activity, we cultivate and enlarge the forces that are needed and fitted for the expansion of foreign missionary operations; and as we support and extend the work of foreign missions, our home missions and home churches are encouraged and stimulated. Such reflex influence of missions is abundantly exemplified in the apostolic period and in all the later history of missions. It is not a matter of theory, therefore; but the lesson of history, as it is in accord with the principles of the Gospel, that the epochs of greatest missionary activity have been the times of greatest spiritual vigor and activity in the home churches. The most intelligent leaders, both in foreign missions and home missions, iterate and re-iterate the conviction that enlarged interest in either sphere will act favorably upon the other, and that the home churches will reap abundant and varied blessings from all the varied activities.¹

Of all the Protestant denominations in this country, the Lutheran Church has the most extended fields and a most gigantic task in the sphere of home missions. But while her different synods are devoting themselves with awakened consciousness and aroused energy to this arduous and strenuous work, they are at the same time wisely reaching out to the fields beyond. And it behooves them, by every con-

¹ Cf. *At Our Own Door*, by S. L. Morris, D. D., p. 55ff.; and Mott, *The Pastor and Modern Missions*, p. 45ff., and *The Evangelization of the World in this Generation*, p. 24ff; some fine paragraphs, too, in *Leavening the Nation*, by Joseph B. Clark, D. D., p. 346ff.; and *The Incoming Millions*, by Howard B. Grose, p. 207.

sideration of principle and polity, to keep in view and press the claims of the latter, lest their eyes be blinded and their energies deflected and dwarfed by the specious cry: "We have enough to do at home."

Among the tangible evidences and results of the reflex influence of foreign missionary endeavor may be mentioned not only quickened interest in home missions, but the work of Bible societies, the varied operations in the sphere of inner missions, the development of the service of laymen in churchly movements, not to speak of the many and varied forms of philanthropy and humanitarian endeavor within the pale of Christendom.¹

This is a subject that calls for vigorous treatment in our churches. It ought to be pressed upon the attention of Christians generally. It will recur for discussion, in a later chapter, under the head of the fostering of missionary life in the home church.

¹ Cf. Warneck, *Missionslehre* I, p. 258.



CHAPTER XIV.

THE HISTORICAL GROUND.

1. **The Lord is King.** Not only in Zion. He is the sovereign Ruler of the world. His "dominion endureth throughout all generations." If it were not so, government and order would soon perish from the earth, and ruin and chaos would ensue. God's hand in history, in the affairs of men and of nations, is a most interesting and profitable topic for reflection. It constitutes one of the benefits and enjoyments of the study of history. God's providential control is apparent in the conjunction of epochal events, the preparation of forces, the creation and call of leaders, the removal of obstacles, and the like, to the end of the perpetuation of His kingdom and the accomplishment of His will.

2. **The providence of God in missions.** This is manifested particularly and may be noted in the conjunction of *two general facts*, namely, *an opened world*, and *a prepared Church*. When either of these factors is wanting, there can be no decided forward movement in the missionary enterprise. When the Lord of the harvest, in His providence and by His grace, brings field and forces together, opening the way to the one and raising up the others, there results a missionary era that is fruitful in proportion to the largeness of the opportunity and the fulness of the Church's life to grasp the situation and make proof of her stewardship.

"Gradual preparation, ultimating in sudden con-

summation," said Dr. Richard S. Storrs on the occasion of the seventy-fifth anniversary of the American Board, "is often God's method in history. It was so before the coming of the Master. It was so before the conversion of the Empire. It was so, signally, before the Reformation. It seems to be so in our day."¹ The times and seasons are in God's hand. Sometimes there is long preparation and slow maturing; and again there may be apparently short preparation and speedy returns.

What we must note in particular, in this connection, is the fact that there is divine preparation in two entirely different spheres. The world is prepared to receive the messengers of the Gospel. To this end there is a providential shaping of political, commercial, and social affairs, so that there may be access, intercommunication, and the possibility of getting a foothold; in short, an open door. Even as it is written of Him who "openeth, and no man shutteth; and shutteth, and no man openeth: . . . behold, I have set before thee an open door, and no man can shut it." Rev. 3, 7.8. This is God's work, just as much and just as truly as it is the work of God that we believe in Him and become inclined to do His will. The world is made ready for missions. But more. There is a "fulness of time," when the Lord needs leaders for new undertakings and special workmen for the harvest that is waiting. Then it is that the Holy Spirit moves mightily within the Church, and the result is a quickening of spiritual life. So the Church is awakened, it may be from temporary forgetfulness and neglect of the Great Commission, and

¹ Commemorative Volume, p. 52.

forcibly reminded of its sacred obligation and of the present opportunity. Within the quickened Church workmen arise and are prepared and sent forth, and the work of the Lord prospers and is promoted.

3. This truth illustrated in the three great missionary periods.

a. The period of apostolic and post-apostolic missions. God's providence is illustrated in a striking manner and on a grand scale in this period. The "fulness of time" is indicated not only in the birth of Christ, the promised Messiah, but also in the preparation of the world for His coming and for the wide and rapid extension of His kingdom. There are large factors that enter into the work of opening the door and preparing the field at this time. For one thing, there were great obstacles to be faced and overcome, social and political obstacles, of which we in our day have hardly any conception. Becoming a Christian meant enduring persecution and social ostracism.¹ The stupendous evils of polytheism, superstition and reeking moral corruption surged like a flood about the disciples of the Nazarene and threatened to engulf the infant Church. But even these obstacles were overruled in such a way as to make the wrath of man to praise God and prepare the way for the promulgation of the Gospel, while many other forces and factors were shaped and made conducive to the same end.

These factors in the providential preparation of the world for missions may be summed up under three heads: Greek culture, Roman law, and Jewish

¹ Cf. Uhlhorn, *The Conflict of Christianity with Heathenism*.

monotheism. "Philosophy, science, culture in the broad sense of the term, are the gift of the Greeks to mankind; law and civil polity are a legacy from the Romans; but 'salvation is of the Jews.'"¹ The Greek nation had gained an intellectual supremacy before the Roman conquests established a political sovereignty. Grecian philosophy degenerated into bald skepticism and atheism, but it helped to undermine polytheism, and the very despair of finding peace amid the confusion of conflicting opinions and theories created in many souls a longing and expectancy that made them peculiarly receptive for the preaching of the Gospel. The spread of the Greek language, in which the New Testament was to be written, and which was destined to be for a long time the language of the world, was an important element of the problem.

The Roman legions in their march of conquest, creating an Empire of thirty-five provinces stretching from the British Isle to the African desert, and from the Atlantic to the valley of the Euphrates, the imperial system of roads, the development of commercial enterprise, of extensive travel² and intercourse, breaking down social and racial barriers and creating a more homogeneous civilization, and the establishment of Roman law wherever Roman arms triumphed, thus promoting security and protection of life,—these are some of the contributions of Rome in the way of preparation for world-wide evangelization.

The main factors in the contribution of Judaism

¹ Fisher, *History of the Christian Church*, p. 13.

² On the large extent of travel and communication cf. Ramsay, *St. Paul The Traveller and the Roman Citizen*.

are the Septuagint, the Greek version of the Old Testament, and the synagogues in which these Scriptures were expounded, and where there were frequently found Jewish proselytes who had been won from heathenism, and who proved to be most susceptible hearers of the Gospel. Thus the Jewish dispersion, a divine judgment visited upon a perverse and disobedient nation, was made to contribute its share toward paving the way for the ambassadors of the Crucified. "Every synagogue," as Dr. Schaff says, "was a mission station of monotheism, and furnished the apostles an admirable place and a natural introduction for their preaching of Jesus Christ as the fulfiller of the law and the prophets."¹

And as the Lord in His providence was thus preparing the world for the reception of the messengers of salvation, He also made provision at Pentecost for the missionary preparation and equipment of His Church. It was indeed a "little flock," and it looked like an unequal combat, an undertaking doomed to certain failure. "Never in the whole course of human history," writes Uhlhorn,² have two so unequal powers stood opposed to each other as ancient heathenism and early Christianity, the Roman state and the Christian Church." But God was with His little flock, and history has recorded the fulfilment of His promises and the triumphs of His power and grace.

b. *The period of mediæval missions.* Here the factors in the providential preparation for missionary expansion are neither so prominent nor so numerous as in the preceding period. The Church had declined

¹ History of the Christian Church, Vol. I, p. 87.

² The Conflict of Christianity with Heathenism.

in spiritual power, was enjoying the protection of the state and suffering from the manifold evils connected with the unhappy union. But the established Church had a strong organization, and when the migration of nations swept the barbarian tribes from the East to its very doors, the Church put forth heroic efforts to convert them and gather them into the pale of Christendom. The missionary methods were defective and in part unevangelical, carnal weapons were employed, and in the masses who were gathered into the churches there were many who were Christians only in name. Still, the overruling providence of God is evident at many points, and the races that peopled Europe and were Christianized during the medieval period have become the ruling Christian nations of Europe.

c. The period of modern missions. We can only make a very hasty survey of the most interesting developments which gave birth to the modern missionary enterprise. In the preparation of the world as a basis for missionary operations, the most important elements were the invention of printing, the mariner's compass, large geographical discoveries, the great trading companies, commercial enterprises and colonizing movements, and the more recent applications of steam and electricity. The geographical discoveries began with the discovery of America. For something like a century these discoveries and voyages were made by Roman Catholic navigators, and Portugal and Spain had control of the ships and the seas. From the close of the sixteenth century onward, English navigators made important voyages and discoveries, and Protestant England and Holland be-

came commercial and naval powers that soon made their influence felt. It was an account of Captain Cook's voyages to the South Seas that directed Carey's attention to the heathen world and set him to thinking on the work of missions.¹

And during this period of commercial expansion, of discovery and progress, of advancing intercommunication between the most remote parts of the globe, the Church was made ready for the work of world-wide missions. The time of the Reformation may properly be regarded as a time of reconstruction and home mission work. The foundations that were laid, the evangelical principles that found embodiment and expression in the Church of the Reformation, the liberated Bible circulated in the vernacular, the right of private judgment and of conscience, the imperishable treasure contained in a large and varied body of Christian literature,—these and other factors proved a boon for all time and are still bearing fruit in the Christianity and the civilization of today. The Church of the Reformation should not be criticised too severely for its failure to advance or advocate the cause of foreign missions. Conditions were unique and trying. The emergencies were great and the problems perplexing. Luther's giant mind grappled and with surprising depth and insight dealt intelligently with nearly all the fundamental problems that occupy our attention today. The foreign missionary enterprise was for the time being obscured amid the stupendous issues that crowded upon the home Church.

During the Reformation century it would have

¹ Cf. Smith, *Life of William Carey*.

been humanly impossible for the Protestant Church even to have reached and opened missionary operations in distant foreign fields with any hope of success, even if the fathers of the Reformation had been desirous of sending out missionaries. The emissaries of Rome held undisputed possession of the discovered lands and planted colonies and controlled the navigation facilities for reaching those fields. The Romish Church was not slow in embracing its opportunities and extending its sway in regions beyond. By providential permission it was the era for Roman Catholic missions.

After some feeble and sporadic efforts put forth by Protestant churches during the seventeenth century, some noble and promising beginnings in foreign mission work were made during the early decades of the next century, e. g., the Danish-Halle mission to India (Ziegenbalg to Schwartz and several scores of other sturdy pioneers), the Greenland mission (Egede), and the self-sacrificing missions and missionaries of the Moravian Brethren. It was the churches quickened by Pietism in Germany and by the Wesleyan revival in England that were led to engage in these pioneer ventures. Toward the end of the century Christianity declined under the blighting and blasting sway of Deism and rationalism, and the hopeful beginnings were checked. Then a new revival of spiritual life and missionary interest ensued, and the greatest of all missionary periods, the era of nineteenth century missions, was ushered in, with William Carey as one of the prime movers and leaders. This was the birth-hour of some of the great and permanent missionary societies which, under

God's blessing, have been so successful in advancing the cause of world-wide missions.

It is evident from this rapid survey how the providential guidance and controlling hand of God are exemplified in the work of missions throughout the centuries of our Christian era. Amid the conflicting forces God has wrought wondrously with feeble and faulty instruments and agents. He has had to deal not only with the forces of evil that war upon His kingdom from without, but also with the indifference and unfaithfulness that lurks within the Church. Whatever faults, however, we may find with the past, the question for us to consider is, What are we doing and what do we propose to do during our life and generation toward the world's evangelization?

RECAPITULATION of chapters VIII to XIV. The second section of our study of the missionary enterprise is entitled, *The Ground of Mission Work*. This is evidently the very heart and soul of the enterprise. It brings to view God's idea and thought, His purpose and His plan, with reference to missions. His thoughts and plans are clearly expressed in His Word, and so we find abundant material for study in the missionary thoughts of the Old and the New Testament. In discussing these thoughts of God from the doctrinal and ethical, the churchly, and the historical standpoint, new relations are brought to view in these various applications of the missionary thoughts and words of the Scriptures. Drawn from and based upon God's Word we have a body of doctrines, systematically arranged and grouped, and constituting the way

of salvation. As we study them we see how they are permeated with missionary thoughts and involve missionary duties. The same is true when we consider the nature and mission of the Christian Church. And as we pursue the history of missions during our Christian era, we see how God's providential rule in the world at large and His gracious reign among His people have wrought together wondrously for the extension of God's kingdom, in spite of all the hostility from without and the infirmity from within, with which He has had to contend. While we give all glory to God we have reason to pray: Lord, increase our faith and make us more faithful.

The true missionary motives grow out of this ground of the missionary enterprise. They may be expressed in various forms according to varying points of view: The will of God as expressed in innumerable passages of His Word; particularly the words of Christ, culminating in the Great Commission; Christ's compassion and His love constraining; the history of apostolic missions; the inner compulsion growing out of the universal scope of the leading doctrines of salvation; the obedience of faith; the mind of Christ and the life of Christ planted and nurtured in the believer; the need of those perishing without Christ, without God and without hope; the urgency of the King's business — the work day passing, the night of death and judgment coming on apace; consistency of our Christian profession and regard for the preservation and the perpetuation of the Church; thankfulness in view of what we have inherited and enjoy in consequence of missions and the godly impulse to glorify and adore the majesty of the King of kings who rules

in the realms of nature and in the sphere of grace, and whose is the kingdom, and the power, and the glory forever.



III. MISSIONARY MEANS AND METHODS.¹

CHAPTER XV.

CHARACTER OF THE MEANS.

1. **Not carnal, but spiritual.** The very nature of the Gospel and of Christianity requires this. The Gospel of the grace of God in Christ Jesus is the message to be proclaimed, and the kingdom of Christ is to be established and extended. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14, 17. Christ, the King, said: "My kingdom is not of this world." And St. Paul declares: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10, 4. The burden of the message of Christ's ambassadors is: "Be ye reconciled to God." That cannot be brought about by force, by the learning and wisdom of this world, by appealing to natural instincts and interests. All such methods are fleshly, of the earth, earthy. "Not by might, nor by power, but by my Spirit," saith the Lord of hosts. The work to be accomplished is a work of divine grace. It can be accomplished by no other power.

¹ For special literature on this topic consult: Warneck, *Missionslehre* III, 2; Lawrence, *Introduction to the Study of Foreign Missions*, p. 56ff.; Brown, *the Foreign Missionary*, ch. VI; Speer, *Missionary Principles and Practice*, p. 51ff.; Lowe, *Medical Missions*.

Contrast, for a moment, with these evangelical principles the methods of the Moslem propaganda and of Roman Catholic missions. From its beginning it was a principle of Mohammedanism to spread the faith, exterminate "heresy" and conquer the nations by fire and sword. Those measures of violence and oppression were in accord with its intrinsic character. The false prophet had undertaken to found a kingdom of this world. And he succeeded, to the consternation of Europe, and to the extent that causes Mohammedan countries today to be the most formidable fields for Christian missions.

In medieval missions we find similar means and methods employed to a very large extent. This perversion of methods was due to the degeneracy of the dominant church and the deterioration of Christianity. This is only one example of wrongs done by ignorant and nominal or apostate Christians in the name of the Church, and for which inconsiderate and hostile worldlings hold Christianity and the Church of Jesus Christ responsible. The monks and priests of the middle ages, many of them, were zealous, even fanatical missionaries, but their zeal was largely without knowledge. Their methods were formal, hasty and superficial. Entire communities and tribes were "converted," baptized and enrolled as members of the papal church, with little instruction and with hardly any understanding of what true Christianity meant. The Jesuits in China openly declared that they only changed the objects of worship, substituting for the idols of the natives crucifixes, amulets, and rosaries. The Romish Church of the twentieth century shows by many marks, particularly in Protestant countries,

how greatly it has been modified and improved by contact and competition with Protestantism. But still, to this day and in every land, Romish missions are radically different in principle, aim and methods from Protestant missions.

2. The Word of God, the fundamental and final reliance. Other factors and influences may intervene, accompany or follow the administration of the divine Word and ordinances, to prepare the way, remove prejudice, gain a hearing, and the like, but no power or means except the Word of the living God can convert the heart and accomplish the aim of missions. The Word of God exerts its power in different forms.

a. *The spoken Word.* The divine command is, not to begin mission work by sending Bibles to the heathen, but to *preach* the Gospel. That always implies oral testimony, the living voice, the personal witness. And such proclamation, declaration, or witnessing, in order to be intelligible and effective, must be made in the language of the people to be reached. Whatever use may have been made of interpreters in the past, whether from motives of convenience and ease, or as emergencies required, that method is discarded today in all permanent mission work. The first task of the young missionary, and it is often a trying, laborious task, is to acquire the language of the natives.

b. *The Word in the form of "living epistles."* This is the divine Word as it has become flesh and blood, principle and life, in Christian disciples and workers, as it is reflected (Matt. 5, 16) in the Christian life and walk of missionaries and their families,

as also that of the native Christians who have been won by the Gospel. These "children of the kingdom" are also a species of "good seed" sown upon the soil of heathendom, and it has the promise of rich fruitage. These Christian lives are an object lesson set before the heathen, one which they can read and understand even before the Gospel has been preached to them, or they are able to comprehend it. Livingstone, Fabricius, and many other experienced missionaries have given striking illustrations of this important phase of the missionary life. It is this fact that has led heathens to confess: "We have not heard your teaching, but we have *seen* it."

c. *The printed Word.* The Holy Scriptures in the native tongue must accompany and follow the missionary. Sometimes the printed Word has been carried in advance of the missionary and prepared the way for his coming, though this is exceptional. In some cases the printed page goes where the living voice cannot be heard. The printed Scriptures are indispensable to the permanence of the work. The aim is to make Christian disciples and establish Christian churches. And these, in order to be true and enduring, must be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. The Nestorian mission in China and the Roman Catholic mission in Japan made no provision for giving the printed Word to the people; and these missions disappeared. On the other hand, the open Bible saved Madagascar amid the bloody persecution that swept for a quarter of a century over the newly established churches,

CHAPTER XVI.

MAIN METHODICAL LINES OF THE WORK.

The scope of our present studies confines us to a brief and condensed treatment of this topic. Special workers will seek and find the discussion of technical questions and many needful details in other treatises. A general survey of the main departments of the foreign missionary enterprise is all we attempt here. They may be grouped logically under *two heads*: 1. Direct evangelism; 2. Indirect evangelistic effort.

1. **Direct evangelism.** By this is meant the direct, and generally oral, presentation of the Gospel. This must always be the main method, as it involves the divinely appointed means for accomplishing the end of missions. It consists in the "preaching" of the Gospel in the widest sense of the term, in private and in public; whether by the missionary, the ordained native pastor, the lay helper, or other native convert.

a. *It assumes various forms.* It may take the form of (1) private conversation and interview; (2) formal preaching to a larger or smaller gathering; (3) that of a regular course of instruction.

(1) The most telling work, both at home and in the foreign field, is often that which takes the form of individual effort and personal interview. There are instructive examples of this in the ministry of Christ and in the experience of the most successful public workers. "The bulk of the work is personal dealing with a few," is the testimony of a missionary in

Arabia.¹ "The preaching in Arabia and China and India is not after the style of Peter at Pentecost, but of Christ at the Samaritan well-side. We must learn to do the personal work with one or two in the same spirit in which the well prepared address that will reach hundreds is delivered, bringing them the message of the Gospel." It is just at this point where not a few ministers, who are eloquent, fearless and forceful in the pulpit, are weak. It would be a very serious weakness in the missionary.

(2) The preaching of the Word frequently takes the form of itinerating. This means the undertaking by the missionary and his assistants of longer or shorter tours, endeavoring to reach as many people as they can and bring them under the influence of the Gospel. Some missionaries have made the mistake of undertaking too large a field, and consequently of scattering their energies and doing the work very superficially. "Missionaries nowadays attempt less. They spend a week or two at a place and return frequently to the same spot. The sown seed is watched, the ripening harvest garnered."² In this work the missionary will make use of as many native helpers as have been trained and can be mustered for the service.

(3) The catechumenate is an important form of direct communication of the Word. Those who in private conversation or under the preaching of the Word become sufficiently interested in their souls' salvation to make further inquiry and to seek further instruction are gathered together into classes, or met pri-

¹ Rev. S. M. Zwemer, the author of *Islam: A Challenge to Faith*, and one of the leading authorities on Mohammedanism. ² Lawrence, *Introduction*, etc., p. 65.

vately, for the purpose of giving them the needful instruction in the truths of the Gospel and the way of salvation. Trained catechists assist the missionaries in this work of preparing converts for baptism and the public confession of their faith. In this way they become members of the congregation that is formed of the converts that are won.

b. *It leads to organized centers of operation.* As a result of such work as is briefly indicated in the preceding paragraph mission stations and out-stations come into existence. It is the aim of every healthy mission to gather organized congregations and schools, as centers for the continued work of evangelization, where the old and the young may be nourished with the sincere milk of the Gospel, may, under the administration of the divine Word and sacraments, become stronger in faith, more intelligent in their knowledge of divine truth, and stronger to suffer, if need be, for the Gospel's sake, to resist temptation that surges and rages like a flood about them, and to bear witness, in word and deed, to their Lord and Savior. As the work advances churches, with all needful appurtenances, must be built.

c. *The question of self-support and self-government.* If this, the ultimate aim of missions, is to be realized and successfully inaugurated, it should be kept in view from the outset, and the methods of work shaped accordingly. Grave mistakes have been made along this line by many of the older missions. It is one of the instances where Christian benevolence, coupled with lack of foresight, inured to the injury of its beneficiaries. Foreign support was carried to the point of pauperism, and paternal supervision to the

point of enfeeblement and helplessness.¹ A good deal of practical wisdom is condensed in the short statement of Secretary Brown: "The spirit of self-help is as vital to character abroad as it is at home."² The subject involves no little difficulty and offers a problem which will require great wisdom and tact for its full and final solution.

2. **Indirect evangelistic effort.** We confine our attention to the principal lines. There are *three leading agencies*: a. Education; b. Literary work; c. Medical missions.

a. *Education.* This is a topic that has been much discussed, and on which there have been many conflicting and divergent opinions and a great diversity of practice. The true aim of the mission schools has not always been kept in view. Here a method has become an aim with many. Christianity has been made subordinate to secular education. Mission schools have a place, and a most helpful and salutary place in the missionary enterprise, but only as they are thoroughly Christian, are maintained on a positively Christian basis, and, as one of the missionary methods, are made to serve the cause of Christianity and the perpetuation of the Christian Church in mission lands. This department of the work is said to be the most conspicuous work on the field. And we may agree with the judgment of one who says that "the hope of the future is largely in these schools." But all the greater reason to guard their evangelical and decidedly missionary character with zealous care.

¹ See Note 7 in the Appendix for the testimony of Director Egmont Harms, of the Hermannsburg Society and of others on this subject. ² The Foreign Missionary, p. 40.

Schools are variously graded and classified in mission lands. In general, there are *three groups or grades* that can be distinguished: (1) *Primary schools*. Their purpose is plain; and that, taking charge of the youngest children and bringing them up under Christian teachers and Christian instruction at the most plastic and pliable age, they have a most important mission, goes without saying. (2) *Secondary or academic schools*. These include what are known among us as the intermediate or grammar grades, reaching out also to high school and collegiate work. In many of these schools industrial features are added both for boys and girls, serving a useful purpose in teaching them the most helpful arts of everyday life, preparing them to cope successfully with the conditions about them and to occupy the more important positions in society and in the church. (3) *Professional schools*. These are technical schools of higher education and aim to train special workmen for various spheres of activity. They include, among others, pedagogic, theological, medical, and industrial schools. These well-known terms indicate the special character and purpose of these schools. They train teachers, catechists, pastors, physicians and medical assistants, artisans and mechanics, and skilled workmen generally. The trend of all this is evident. In general, it tends to improve all existing conditions, to provide the natives with the means of advancing the best interests of the community and to care, in an intelligent way, for their physical and spiritual necessities.

Emphasis must be laid continually upon the Christian and churchly character and purpose of all

these educational facilities. The idea is to permeate society with the leaven of the Gospel, to train the native Christians to be a salt in the community and leaders among their countrymen, and, in particular, as the most important branch, to train native helpers, readers, catechists, evangelists, and pastors for service in the Church. When we note that there are now on the foreign field about 30,000 mission schools, of which more than a thousand are of the higher grades; that the number of trained native helpers approaches 96,000, of which over 5,000 are ordained, laboring at some 40,000 stations and out-stations, in congregations numbering 1,817,000 communicants, and 4,352,000 adherents or native Christians, and 1,305,000 scholars and students attending the mission schools, we begin to realize what a present force and what a promise for the future these educational institutions on the foreign field are.

b. *Literary work.* The importance of this work centers about the translation and publication of the Holy Scriptures, and the preparation and circulation of Christian literature in the form of leaflets, papers and books, including those that are required in school and church. Much has been done in this sphere, and the fruits of these wise and unwearied endeavors are incalculable. Secretary Arthur J. Brown remarks: "We often hear that the Bible is now accessible to practically all the nations of the earth. It is true, and the missionary is the one who has made it so."¹ The Bible societies of Christendom have rendered the most valuable services in this department of mission work, co-operating with the missionary societies in the work

¹ The Foreign Missionary, p. 103.

of Scripture translation, printing and circulation. During the past century over 200,000,000 copies of the Bible, in whole or in part, have been printed and circulated in nearly 400 different languages, and these among the leading languages of heathendom.

c. *Medical missions.* This is the youngest of the main departments of foreign mission work. Following the example of Christ who, besides preaching the Gospel of the kingdom, "went about doing good," and especially healing the sick and relieving the pains and woes of humanity, medical missions, together with allied forms of Christian benevolence, are pressing to the forefront in waging magnanimous and successful warfare upon the nameless sorrows and woes that are rampant and stalking, ghastly and deadly specters of heathenism. It is a gracious ministry wrestling heroically with great need. It is only to be hoped that medical missionaries will not forget the frequent cautions and reminders of their brethren, that the missionary should never shrink into a mere physician, that he must always remain also a preacher of the Gospel, and that, while ministering to all manner of sick, not fearing or failing to mitigate even the horrors of leprosy, he crowns his office with its noblest and sweetest wreath when he faithfully applies the only remedy known to man for the healing of the monstrous leprosy of sin.

Some conception of the volume and extent to which this work has grown since its inauguration, some three score years ago, may be formed in view of the fact that the Protestant boards of Christendom are maintaining on the foreign field about 1,170 hos-

pitals and dispensaries, and that in 1906 they treated 2,347,780 patients.

Well may we close this section with the words of Dr. James S. Dennis¹: "The Gospel leaven has penetrated every land; Christian instruction is disseminated in almost all the languages of the earth; medical missions with healing touch are allied with evangelistic agencies on every field. There are many and varied facilities waiting to do our bidding all throughout the earth."

And at the end of all, and over all, we will inscribe the motto:

*See, what hath God wrought!
To Him be glory forever!*

RECAPITULATION of the First Part. In this Part of the work we have studied the general principles that underlie the missionary enterprise, with particular, though not exclusive, reference to foreign missions. These principles find a large application also, along general lines, in the sphere of home and of inner missions, which will receive separate treatment in the Second Part. After an introductory section, comprising the first three chapters, and explaining the development of the study of Christian missions as a science, the scope of the missionary principles to be studied, and the place of missions in theology and Christianity, we proceeded to the examination of the missionary enterprise itself. Conserving the principle of the essential unity of the missionary enterprise amid the

¹ Foreign Missions After A Century, p. 35.

diversity of its fields and operations, in accordance with which home missions, inner missions, and foreign missions are regarded merely as different spheres or departments of the one great cause of world evangelization, we studied the leading principles in three groups, under the heads of the missionary, the ground of mission work, and missionary means and methods.

Emphasis is laid on the high Christian character that is requisite in the missionary. For the best of reasons the standard of qualification for this office, from a physical, intellectual and spiritual point of view, is a high one. His commission is at once divine and churchly, clothing him with unquestionable authority and affording him the largest guarantee of success. The aim of his mission is the planting and nurture in all mission lands of the Church of Jesus Christ, even to the point of self-support and self-reliance.

The very heart and center of the missionary enterprise is reached in the study of the ground of mission work. It is grounded in the heart of God: in His eternal counsels of grace and mercy with reference to the fallen and perishing race of man; in these benevolent purposes as expressed in the Holy Scriptures, His own indubitable revelation, the "impregnable rock" and fortress of Christianity; in the great truths of His Word touching the universal redemption of mankind through His Only-begotten Son and the world-wide proclamation of the Gospel for the ingathering of the lost into His heavenly kingdom; in the character and mission of the Church which He has founded on the earth and which shall endure forever; in the divine promise that the gates of hell shall not

prevail against His Church, and in His sovereign providence that causes all things finally to converge and to work together for the accomplishment of His will and the promotion of His glory.

In the last section we have seen that the means to be employed in this work are spiritual, in accordance with the nature of the kingdom of God and the Gospel of Christ. The faithful administration of the means of grace, the Word of God and the holy sacraments, Baptism and the Lord's Supper, is to be relied on as the only proper and efficient means, in the strict sense, of accomplishing the end. The methods employed in the application of these divinely appointed means of grace may be designated, in the main, as evangelistic, educational, literary, and medical. They are methods in the missionary enterprise, not independent aims and institution. They serve their purpose as they remain in the service of the Gospel and minister to the advancement of God's kingdom and glory.



SECOND PART.

HOME AND INNER MISSIONS.
THE MISSIONARY LIFE.

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CHAPTER XVII.

CHARACTER AND SCOPE OF THIS PART.

1. **Home and inner missions.** The essential unity of the missionary enterprise we endeavored to show in the fourth chapter and have assumed throughout our studies of missionary principles and practice. There is no radical or fundamental difference between foreign, and home, and inner missions, in source and origin, purpose and aim, ground and motive, or even in the principal means and methods of work. This is practically the scope of the principles we have studied in the First Part. The agreement is fundamental all the way through. And yet there is room and occasion for the separate treatment of the work of home and inner missions. This is owing to the fact that there is a marked difference in the spheres of work and, consequently, important differences in the mode of applying the general principles, which are the same in all spheres.

2. **The development of the missionary spirit.** The concluding section of our treatise is of the most vital character in the entire study and the whole enterprise of missions. It considers the growth and development of the missionary spirit and life. Its importance cannot be overestimated. This factor is indispensable to the inauguration, the maintenance, and the successful prosecution of the work of missions. The work devolves, by divine appointment, upon the Christian Church. Wherever churches cultivate the missionary life within their ranks, they become a mis-

sionary force in carrying the work forward. Whereas the churches that neglect the nurture of missionary interest bestow little, if any, energy upon the task and even act in the nature of weights and brakes, retarding by their injurious example and general lethargy the progress of the work.

3. Elementary, but still needful. All this may be regarded as self-evident, a matter of course. It is, indeed, elementary Christian truth. But the experience of the Church and the history of missions show that this truth needs to be expounded anew, urged and enforced as well as illustrated, in every generation. Many Christians are slow to grasp the situation and make the application of that which is so plain.

We cannot agree with a sentiment expressed by a secretary of the Congregational Home Missionary Society, when he prefaces an excellent partial presentation of the cause with the remark: "Few thoughtful Americans need enlightening as to the theory of home missions."¹ It all depends on what is included in "the theory." And many intelligent people, Americans and others, need some plain and fundamental instruction on matters pertaining to the kingdom of God. The task of enlightening and enforcing with reference to obligation and opportunity, privilege and responsibility, is not superfluous. If faithfully and persistently done, it is full of promise and hope. And those who are leaders of the Lord's hosts and watchmen on the walls of Zion have a peculiar and solemn responsibility in the matter.

¹ *Leavening the Nation*, by Joseph B. Clark, D. D.

I. HOME MISSION WORK.

CHAPTER XVIII.

THE FIELD AND AIM OF HOME MISSIONS.

1. **The relation of home missions to other activities of the Church.** As has been emphasized in a preceding chapter, there are reciprocal influences between the Church's missionary operations in different spheres and the life of the Church itself. The relative importance of home missions appears from several considerations.

a. *Home mission work comes first in the Biblical and the natural order of work.* The Great Commission has been called the Church's "marching orders." So regarded, it also points out plainly the *order* of march. Witness is to be borne unto Christ for the planting and extension of His kingdom in Jerusalem, (the home church, parish and city missions), and in all Judea and Samaria, (home missions), and unto the uttermost part of the earth, (foreign missions). It would be fatal folly as well as unfaithfulness to neglect the work at our doors in our eagerness to get to distant parts. The very nature of the work of missions, witnessing to Christ, confessing the faith, preaching the Gospel, always leads and must lead from center to circumference, from the individual believer unto the ends of the earth, and in doing so it aims, under normal conditions, to influence all the territory that lies between. Just as a Christian would be very

unwise as well as unfaithful if he were to look zealously after the welfare of strangers and people at a distance, while at the same time he were persistently neglecting the welfare and spiritual life of his own soul and that of his own family, so Christian churches are unwise as well as unfaithful to their trust if they neglect the mission work within their parish boundaries and the communities round about them, while they are hastening to the relief of the heathen in distant parts of the world.

b. Home mission work supplies the basis of other churchly operations. As the Church is extended at home more ministers are called for, and this leads to the founding and enlargement of institutions of learning for the preparation and training of the workmen that are needed. This was the way in which the seminaries and colleges of the churches came into existence in our country. Home missions were the immediate occasion that called them into being and then supplied a continual incentive for their better equipment and extension. And the mission congregations, very many of them established in smaller towns and rural communities, have furnished a large contingent of the ministerial candidates. In like manner they have supplied, and continue to supply, both men and money for the extension of the work of the Lord in foreign fields. Home missions have formed and furnished a growing base of supplies for the foreign missionary work, and foreign missions have sent a blessed influence back for the stimulation of home missionary endeavor and the enrichment of the home churches. Thus is exhibited the essential unity of the missionary enterprise, the interdependence of

its various departments, and the benign influence of all these Christian activities upon the life and work of those who engage in them. This is no theory merely, but the experience and history of the work.

By careful comparison and computation on a large scale it has been estimated that from four-fifths to nine-tenths of the evangelical churches in the United States, varying in different denominations, are of home missionary origin.¹ During the last century, in the early decades of which organized home missions began, the membership of Protestant churches in this country increased, on an average, no less than three times as fast as the population, and the increase was largely the direct result of home mission work. In the Lutheran Church, for example, the increase in communicant membership was from 22,000 in 1800 to over 2,000,000 in 1908. Its proportionate increase has been larger in the last decades than that of any Christian denomination, Protestant or Roman Catholic. Such fruitage is due directly to its unparalleled opportunities for home missions, coupled with a growing measure of responsive fidelity on the part of the churches, that have been caring not only for the ingathering of the Lutherans who have been coming in such large numbers from the fatherland, but also for the Christian instruction and training of their own children and, with growing consciousness of the urgency of the mission, for the evangelization of the unchurched people about them. To give a single, concrete illustration, we may refer to the experience of one of the smaller synods, the Joint Synod of Ohio and other States, in regard to which the author has

¹ Cf. Clark's *Leavening the Nation*, p. 330 ff.

direct knowledge. During the last twenty-five years this synod has increased the number of its home missionaries from 12 to 90, established some 400 mission congregations, fully half of which have become self-supporting, has extended its sphere of operations in some twenty of our states and into Canada and formed, as the direct result of its home mission work, six new districts, while its membership has grown in this period from 60,000 to 110,000 communicants, a very large percentage of which is the direct fruit of home missions.

c. Home missions and general benevolence. The record of home missionary congregations in point of self-help and benevolence is most encouraging. Not only have they, as a rule, exerted themselves loyally from the start, co-operating with the mission boards in reaching the desired goal of self-support as speedily as possible, but they have, even while depending on the mission treasury in part for support and after becoming self-sustaining, set the older congregations stimulating examples in the active support of the general work of the Church. A careful student of statistics has computed, on the basis of the reports of one of the large denominational home mission boards, that fully one-half of the amount contributed in one year for home missions came from churches that were at one time and, in part, are still aided by home missionary funds; and further, that in the last twenty-five years these churches contributed more money for their own denominational missionary work of all departments than the entire century of home missionary endeavor cost that denomination.¹ Those

¹ Leavening the Nation, p. 336.

who have some intimate acquaintance with the work of home mission churches will be likely to bear testimony to the fact that a similar condition exists in a large proportion of them.

2. A survey of the home mission field.

a. As to extent. As the name implies, the field includes all the states and territories of our land. It reaches out, very naturally, into adjacent territory, including particularly the immense British possessions to the North, with their large and rapidly developing provinces that extend from Quebec to Columbia. The extent of territory and abundance of resources are attracting new settlers in large numbers. It is claimed, for example, that among the hundreds of thousands of new comers there are no less than 40,000 of Lutheran profession and parentage who are entering Canada annually from the states and from the fatherland.¹

There is much home missionary territory in the older sections of our country, in New England and the middle states. But the field for largest expansion and ingathering is doubtless the rapidly growing West and the New Southland. The tide of population that has for many decades been rolling westward is filling that extensive section with marvelous rapidity. The public lands are being occupied, and there is no new territory to be opened. The West has been truly called "the battle ground of this country." The extent of territory is stupendous. As a matter of fact the area beyond the Mississippi is two and a half times

¹The Lutherans in America. Their Heroic Past and their Promising Future. By Rev. J. C. Kunzmann, D. D., Superintendent of Home Missions.

the size of that on the east. And as for the South, take just the one state of Texas. Dr. Strong¹ has estimated that if the entire population of the United States in 1890 had been crowded into Texas, it would not have been as dense as that of Italy. Texas, and, in fact, the entire newly developing South, is another name for opportunity, and that always involves responsibility.

b. *The material.* Two classes of people go to make up the material that calls for home missionary effort: (1) Professed Christians in need of the Church; and (2) the unchurched masses.

(1) There are in our land many professed *Christians, temporarily severed from their churches*, and scattered as sheep having no shepherd. Many factors contribute to the restlessness and instability of humanity. Various motives and aims bring the streams of immigrants to America and cause people here to move from one section to another. In the fewest cases it is a religious motive; generally it has a strong commercial flavor. These up-rooted Christians are in the greatest spiritual peril. They are in dire need of those ministrations that seek to save the imperiled as well as the lost. These scattered members are to be found not only in the newer territories, but in older communities, too, and even in crowded cities. In fact, the tendency of people to move from rural communities into the larger centers affords large occasion and the most perplexing problems for home mission work. To give but a single illustration. It is estimated by those who are giving the situation

¹ Our Country.

thought and attention that in New York and Chicago alone there is an unchurched Lutheran population (persons of Lutheran profession and connection) of more than a million souls. If that claim is anywhere near the actual condition, could any fact afford a louder call to any church for the enlargement and the more zealous prosecution of its home mission work?

(2) *The unchurched masses, both native and alien.* Caring simply for their own moving and, in part, estranged people would not impose a very great burden upon the churches. It is immigration that enlarges the task to stupendous proportions. Apart from its character, the volume alone affords a large problem. During the past 87 years 25,000,000 immigrants, in round numbers, landed on our hospitable shores.¹ "A million a year" was the average between 1900 and 1906. And as to nationality, whereas in former years the majority of the immigrants were of Teutonic race, English, Scandinavian, German, and in the main desirable citizens and easily assimilated, more recently the streams have been composed, in threatening measure, of the more illiterate classes from eastern and southern Europe, Italians, Russians, Poles, Hungarians, and allied peoples. It is a mistake to regard all these indiscriminately as ignorant, vicious and immoral classes. There are not a few Christians and people of staunch character among them. But they are all adrift in a strange land, and they are in sore need of the ministry of the Church, as the interests of both Church and state urge the need of ministering unto them.

¹ The Incoming Millions, by Howard B. Grose.

c. Character of the material. In all fairness and justice it must be conceded that a large part of the heterogeneous material that has for years been rolling and will continue to roll upon our shores and through our land is of a character which, unless it is brought under the influence of the Gospel, will prove, as it is already proving to be, a menacing and perilous factor in our body politic. On the one hand there is a growth of the spirit of commercialism and materialism, and connected with it inevitably there is increasing infidelity among all classes and in all stations, high and low. And, on the other hand, there are the ravages of an irreligious socialism, coupled with the illiteracy and moral degeneracy of the worst and vilest immigrant classes. These elements, of course, congregate and concentrate and are apt to become seething hot-beds of infamy in the congested centers of our population.

"The twentieth century city," with its concentration of evils and dangers, its sins and woes, has become the center of stupendous problems in the spheres of evangelism, legislation, social economy, and reform. The large city has been called "the scab on the body of humanity," and "the plague spot of nature." Another has said: "The city is the nerve center of our civilization. It is also the storm center."¹

3. The home missionary aim.

a. Not reform merely, but regeneration. The aim of home missions is the same as that of foreign missions and need not be repeated at length. The

¹Cf. Christianity's Storm Center, by Charles Stelzle; Our Country, and the Twentieth Century City, by Josiah Strong; The Incoming Millions, by Howard B. Grose; and many other works of similar trend.

aim is to make disciples of Christ, in the spirit and according to the direction of His great command: warming up and winning back those professed Christians who may have become cold and indifferent, those who have backslidden from the faith, those who have become so engrossed with worldly interests that they are in danger of making complete shipwreck of their faith; and bringing the power of the Gospel to bear upon those who are outside of the kingdom of God, who have never known Christ and the power of His resurrection, the unchurched masses of the world, irrespective of language, nationality or social standing, — in short, making Christians of non-Christians.

This aim must be kept in view and pressed to the front of our missionary endeavors at home, as well as on the foreign field. Amid the multiplicity of interests, the multitudinous activities, and withal, the secularization of our churches, even Christians are in danger of overlooking this true aim and being satisfied with something less and something lower, something that falls far short of the kingdom of God and the salvation of the soul, some outward conformity to Christian ways, a form of morality and civic righteousness that is only a beautiful carcass, because it is spiritually dead, lacking the life of Christ and the power of the world to come, as truly without God and without hope in the world as are the unconverted heathen in Africa or Asia. The task of home missions for us Christians is the task of Christianizing America.

b. Not societies for ethical culture, but self-supporting Christian churches. Many schemes are set in motion for the amelioration and improvement of

conditions. They are well-meaning, and many of them are effective, as far as they go. But they fall short of the goal, because they lack the only efficient remedy that can save mankind, in America or anywhere else. The aim of home missions is not the multiplication of societies that consume a large amount of energy, scatter the forces in this direction and that, and in the end leave the greatest needs untouched, but the planting and fostering of Christian churches, that are in possession of the Gospel of Jesus Christ which is the power of God unto salvation. The aim of the Gospel is always to win souls for Christ, to beget believers, and to gather these into congregations having the means of grace, the divine Word and sacraments, supporting the public ministry of the Word, caring for the spiritual welfare of young and old, and co-operating with their brethren in the general work of evangelization and church extension. Let this, the distinct office of organized home missions, be kept constantly in view and plied with a vigor and earnestness commensurate with the size and seriousness of the task before us.



CHAPTER XIX.

THE FORCES AND METHODS OF HOME MISSIONS.

1. **The home missionary forces.** For the compassing of the task of home missions in our land, as for the prosecution of the work of missions in heathen lands, there can be but one answer to the question as to the forces competent and called to do the work. By divine appointment the task has been laid as a sacred obligation and royal privilege upon the Church which Jesus Christ established on the earth. Is the Church competent to discharge the obligation and perform the task assigned?

a. *The Christian churches of our land.* The task cannot be shifted or delegated to other institutions. Philanthropic associations, legislation, institutions of the state, and reform movements have their purpose and a place in the general effort to solve the many and complex problems of our civilization. But all these secular movements and institutions are established on a humanitarian basis and labor from a civil, social, moral and philanthropic point of view. Even if they are more or less religious in character and supported and directed by Christians, they are neither divinely instituted nor divinely equipped, as is the Church, nor have they the calling to do the distinctive work of the Church.

b. *Are the Christian churches equal to the task?* Let us attempt a general survey of the ground, making some comparisons and inquiring into the conditions of success,

(1.) *In point of numbers.* While upon the basis of the last census it is fair to estimate the present population of the United States at 80,000,000 in round numbers, there are, according to the statistical tables prepared by Dr. H. K. Carroll, about 31,000,000 communicant members in those religious denominations that may be regarded as Christian. We would leave altogether out of consideration in our estimate, if we could, those who refuse to stand for positive Christianity in the sense and spirit of the New Testament, those who deny the divinity of Christ, the Only-begotten Son of God, and the need and reality of His vicarious atonement, as those who thereby put themselves outside the pale of true, Scriptural and apostolic Christianity and unfit themselves to bear effective witness unto Christ as the world's only Redeemer and to serve as efficient agents in conveying to a dying world the Gospel of the Son of God. The thirty-one million communicants, reported by statisticians, include about eleven million of Roman Catholics. Many and gross as are the errors of that church, and great as is its departure at many points from "the faith once delivered unto the saints," it has not as yet done what not a few leaders and churches among Protestants have done, it has not professedly set aside as a figment or a legend the heart of the Gospel, salvation through the blood of Christ, God's Only-begotten Son. In so far it is still competent to save the souls of those who put their trust in Christ and are not led astray by the many grievous errors with which the Romish Church has unfortunately overlaid the Gospel.

The only object in entering upon this explanation is to make a distinction, as sharp as may be, between

positively Christian and non-Christian forces among the religious denominations, as they are usually reported. Taken for granted now, that, in a total population of eighty million we have from twenty to thirty million church members who, professedly at least, stand for the positive truth that without Christ there is no salvation, and that the Gospel is "the power of God unto salvation to every one that believeth," what does the assumption lead us to conclude with reference to the work of home missions?

From the standpoint of numbers the permeation of our population with the leaven of the Gospel and the Christianization of the present unchurched masses would almost look like an easy proposition. From this viewpoint the task does not, at least, present a formidable aspect. Moreover, these Christian forces are widely distributed and are favorably situated for effectively influencing the non-Christian population. They are round about us, at our very doors, in our neighborhoods, under the very shadow of our churches. Among the incoming millions there are people of all faiths and of no faith, Roman Catholics and Protestants, Christians and agnostics. There is room for all the Christian churches to put forth helping hands in gathering their brethren and such as they can win from the world of infidelity and iniquity under their sheltering protection.

There is another advantage that is worthy of consideration. A good start has been made. The work of home missions, so far as it has been earnestly pushed in the churches, has been successful and has borne ample fruit. There are in connection with the Protestant churches of our land some thirty organ-

ized home missionary societies, that have, it is claimed,¹ expended \$140,000,000 in carrying on the work. This gives some indication of the extent and distribution of the Christian forces, of what the churches have done in the past and might do for the future. Nothing succeeds like success, even in church work. Each triumph is an incitement to attempt more victories.

(2.) *Conditions of success.* Under what conditions will the churches be able to face the new tasks before them with hope of success? There are three supreme and indispensable requirements that may be tersely comprehended under the terms: *The Gospel, faith, and tact.*

aa. Possession of the one thing needful,—the Gospel. There is abundant reason for the reiteration of this fundamental truth. It divides the Christian forces from the non-Christian and distinguishes the victorious armies of the cross from the vanquished exponents of some other cult. Home mission work will prosper in the hands of those churches that hold fast the Gospel of Jesus Christ in spite of the destructive forces and the "assured results" of the "new" theology. Home mission work and all the work of the churches, whatever its apparent, outward success, is bound to be a failure in spiritual power and results, if it gives up the Gospel of the grace of God, the Word of the cross, with its central doctrine of justification by faith in the Son of God who by His vicarious sacrifice upon the cross made atonement for the sins of the whole world.

bb. Power in plying and applying that one thing. Where the Gospel of Christ is preserved and

¹Leavening the Nation, p. 331.

preached children of God will be born into His kingdom. And these believers constitute the Church in its essence. It is of such that Christ speaks, when He says: "Ye are the light of the world;" "ye are the salt of the earth." And this is another indispensable need for the successful prosecution of home mission work. We need not only faith in Christ as our personal Savior, but also faith in the Gospel as "the power of God unto salvation to *everyone* that believeth." The history of foreign missions gives us many examples of the power of the Gospel to save and uplift, enlighten and Christianize even the lowest and most degraded races. We may gather inspiration and hope from such records and testimonies. We despair too easily and give up too readily in some of our Christian efforts. Our churches need profounder faith in the Gospel, and larger hope for humanity, and greater patience and persistence in going after that which is lost.

cc. Wisdom and courage in applying the one thing in the right way. Above all, and first of all, in order to be successful workers in the cause of home missions, we must have the Gospel. That is the message of salvation. That conveys the only Savior to men. Without this, no amount of human wisdom and ingenuity will avail. All man-made philosophies and schemes for the redemption and the regeneration of man have failed and, in the nature of the case, must fail. The Gospel is the only means to the end, as it is the only remedy for the healing of the radical ailment of mankind, the source of all human aches and ills, — sin. But the Gospel in the hands of untactful, injudicious, timid men is not as efficient as it might

be. Awkwardness, poor judgment, inconsiderate haste, impetuous zeal without knowledge, and the like, may repel at the outset those whom we aim to reach, and the Gospel does not get even a hearing. Wise and faithful workers must, therefore, study to perform the offices of the Gospel in the most efficient manner. Time, and place, and circumstances and conditions must be taken into deliberate consideration. Some of the business principles that are legitimate and effective in the affairs of the world, and that are calculated to meet present day conditions, may be applied with advantage in church work. It does not weaken the cause, but strengthens it, to carry on the work in a systematic, thoroughly planned and capable way.

Among the leading factors of such systematic work and efficient way of plying the Gospel are personal effort, division of labor, and co-operation of forces. These we may consider briefly under the following paragraph, with reference to methods of work.

2. Home missionary means and methods. They are very similar to those employed in foreign mission work. In fact, we may profitably follow the same outline of general methods, merely making the application to the particular conditions prevailing on the home field.

a. Evangelism. This refers to the direct administration of the means of grace, the Word of God, Holy Baptism, and the Lord's Supper, for the establishment of congregations that shall be in possession of the same means, shall support and maintain the public ministry and aid in carrying on the general work of the Church. This work includes a thorough

canvass of the field, a large amount of individual effort, the work of visiting and pleading the cause of the Gospel in families and with individuals, appointing and conducting public services, organizing Sunday schools and congregations, building chapels and churches, and marshalling all the local forces for the common cause.

In the prosecution of these varied tasks that all tend to the one end of planting the Church and extending the kingdom of God, not only the ministers and the officially appointed workers, but all the members have part. Care should of course be exercised that unwarranted assumption of authority, interference with official acts, and the like, be avoided, and that all things be done decently and in order. But, on the other hand, there should be no shirking of Christian duty. This is the point at which the work is apt to suffer most. There is too much dependence on the fact that there is an organization and a group or body of men to carry on the work, and too little and feeble sense of individual responsibility. There must be organization for effective work. It cannot be done, if undertaken in a haphazard, disorderly way. But it is most deplorable and a source of untold weakness, especially in church work, when the individual practically loses his identity in the organization.

Personal effort depends upon a keen sense of personal responsibility. Every Christian is a witness for Christ and ought to be some kind of a worker. Gifts and talents and opportunities vary, and it is unwise to require all duties to be performed by all alike. If each one is alert to his opportunities and faithful in doing what lies near, he will soon find his proper place and

grow in efficiency. There will be in the mission, and among the mission workers, division of labor that will make the individual efforts far more efficient than they would otherwise be. One of the telling features of leadership is to discover the talents and energies of those to be engaged and then to distribute and place them wisely. And for most successful work there must be not only personal effort and division of labor, but also co-operation of forces. Unity of aim and unity of effort, is a fundamental principle of work in every sphere. It is exemplified in the large department stores and the financial and industrial concerns that exhibit such marvelous system and produce such large results. The secular, commercial spirit, alas, is creeping into our churches in ways that are alarming. It is not the *spirit* of commercialism and materialism that is needed and wanted in our churches, but its *methodical* way applied in the sphere whose spiritual interests are supreme and ought to be supremely guarded.

b. Education. In the widest sense home mission work may be regarded as embracing not only primary and elementary education, but higher education as well. This is manifestly a sphere of great importance for the maintenance and the future stability of the work. It has to do with the religious instruction and training of the young, the conservation of intelligent and well-equipped forces in the Church, and the preparation of efficient workmen for every line of service.

(1) *Primary and secondary schools.* Are the Christian churches of America doing their utmost in this sphere? It is generally conceded that the church

that has the youth will hold the future. Keeping the children in the church and training them for the church is therefore a task of prime importance and far-reaching results. Are we doing it? Is the average church accomplishing the aim? The Sunday school is a fine institution and is serving an excellent purpose. But is it giving the children of the church adequate religious instruction and Christian training? Can it in the nature of the case be expected to do so? Here is a topic that is still an unsolved problem in many church circles.

The Roman Catholic Church is solving the problem by enlarging and improving its parochial school system. It is caring for the religious and churchly interests of the young with a faithfulness and persistence and success that should set Protestants to thinking.

The Lutheran Church in America only follows in the footsteps of the Church of the Reformation when it bestows much care upon the Christian education of the young. Luther and Melanchthon are recognized leaders in pedagogy and in the advocacy and the establishment of schools of every grade, from the lowest to the highest, in which the Word of God shall hold sway as the only ground and atmosphere for the training of the whole man, which shall be dominated by the principle, that "the fear of the Lord is the beginning of wisdom." In accordance with this principle the Lutheran Church has been a zealous advocate of the maintenance of the Christian school. The execution of the principle and the realization of the aim involves the gravest difficulties in our land of highly developed, but thoroughly secular public schools. Whether our churches succeed in conducting

their own Christian day schools or not, they aim to supplement all other religious education by giving their children systematic instruction in regular catechetical classes, thus aiming to root and ground them in the knowledge of God's Word and to bring them up as intelligent and God-fearing Christians and loyal members of the Church.

In portraying the work of certain mission schools in the Indian Territory, embracing among their pupils the white children of the community as well as the Indian children, Dr. S. L. Morris, Secretary of the General Assembly's Home Missions of the Presbyterian Church in the U. S., in his excellent study of home missions, entitled, "At Our Own Door," writes as follows, page 54: "To reach even a percentage of these" (the children of school age, both white and Indian) "our 'Mission schools' have increased to about a dozen. Recognizing that secular education without religious training is often a delusion and a curse, we are not only teaching the secular branches of the common school system, but making the Shorter Catechism one of the text-books; and if the Shorter Catechism be the seed sown, 'what shall the harvest be?' " If this holds good in the Indian Territory, why not in Ohio and New York? If the principle applies to mission schools, why not to Christian schools generally? The inadequacy of a purely secular education is acknowledged by the best educators everywhere. What scheme of education has the best promise of furnishing the needful remedy? The Lutheran Church, with great unanimity and heartiness, while recognizing the practical difficulties involved, replies: The Christian school, maintained and con-

trolled by the Church. Others are seeking solutions of the problem along other lines. But the problem remains and is still unsolved.

(2) *Schools of higher education.* It is generally recognized that upon the Church devolves the important duty of training its pastors and teachers and other workers. Academies, colleges, and seminaries are founded and maintained for this purpose. As institutions of the churches that they serve they demand the loyal support of all the congregations and members. This is a large subject, but for our present purpose it is not necessary to enter further upon it here.

c. Literary work. The power of the press is a recognized factor in the march of civilization and in all the work of the Church. The home missionary enterprise must aim to utilize it to the largest possible extent. The churches that are wide-awake and progressive will aim at the publication and dissemination of such literature as, in character and form, is best adapted to the practical needs of different fields and spheres of work. Not only should the needful books, church and school books and others, and periodicals and papers be provided, but much literature in smaller and briefer form may be used to good advantage, as leaflets and booklets, announcement slips, invitation cards, and the like.¹

d. Charities. The home missionary church must have "a heart for every plea." Workers who would follow the example of Christ and make full proof of their ministry and stewardship must cultivate active sympathy with every form of sorrow and woe. Where

¹See *Methods of Church Work*, by Rev. Sylvanus Stall.

this spirit prevails there will be readiness to help where help is needed. In this sphere, as also in some of the other spheres mentioned above, what we call "inner missions" join hands with home missions, and the two departments overlap and to a large extent coincide. This is taken up for consideration in the next section.



II. INNER MISSION WORK.

CHAPTER XX.

DISTINCTIVE CHARACTER OF THE WORK.

1. Works of mercy joined with ministrations of the Gospel. The term "inner mission work," or "inner missions," sometimes used also in the singular after the manner of the German term, "the inner mission," is new to many warm friends of missions in this country. The work itself, so far as its main features are concerned, is not new; but it is not generally known under this term. The latter is a German copy, and it is at least a debatable question, whether it is equally pertinent to conditions and relations in and among the Christian churches in America. Even in Germany the significance and pertinence of the term has at times been called in question, and other names have been suggested, but not generally adopted. The adoption of the term, "die Innere Mission," was suggested by the nature of the work proposed, namely, the reformation and moral and spiritual renewal of the national church itself, "die Volkskirche,"¹ which had lapsed into an alarming condition of degeneracy. The idea was to arouse the believers, the living members of the state churches to a sense of the dire extremity of the nominal Chris-

¹ Compare "Was jedermann heute von der Inneren Mission wissen muss," (p. 11), by Dr. P. Wurster and Pastor M. Hennig.

tendom about them, which had become a virtual heathendom in consequence of the fearful ravages of the revolutionary wars and allied causes, and of the urgent need of doing something to save the perishing and revive the dead members of the parishes and communities. In view of such conditions the term "inner mission" is significant and pertinent. But in our country of independent, or as our German brethren say, "free churches," where the churches are quite distinct and separate from the state, relations are very different, even if the conditions of bodily, moral, and spiritual needs are substantially the same. Here, while the inner mission principle finds application also to many lapsed Christians and needy members of Christian churches, it is in the main, so far as the term "mission" is applicable, a battling of the churches with the world outside, with the unfortunate and suffering, and, in large part, ungodly masses that have no sort of connection, organic or otherwise, with the Christian Church.

So much by way of introduction. We are not, however, much concerned about the name. We must hasten on to get a glimpse of the work, its underlying principles and leading lines and methods of the inner mission work.

a. How distinguished from home mission work.

In the early part of this treatise we gave the following brief definition of the work: Inner mission work is mission work that is carried on in our own country (in contradistinction to foreign mission work), and consists in combining, by systematic endeavor, works of mercy (various Christian philanthropies) with evangelistic effort, in behalf of the salvation of

the physically and spiritually needy classes of our population. In order to make any proper distinction between home and inner missions, a distinction that will not be more confusing than enlightening, emphasis must, according to our opinion, be laid upon the feature of "combining, *by systematic endeavor*, works of mercy" with the ministrations of the Gospel. It is an erroneous and misleading distinction that is made in Bulletin No. 1 of the Lutheran Inner Mission Society of Philadelphia, organized in 1902, in these words: "The latter" (home mission work) "is directed to the gathering and spiritual care of the scattered members of the household of faith; the inner mission seeks to reach the imperiled, the indifferent, the ignorant, and the fallen"; whereas with the succeeding sentence we are in accord: "It is still further differentiated from home missions by the fact that in this labor of love it combines a large benevolent activity with the communication of the Word." Home mission work actually and necessarily includes much more than is mentioned in the first declaration. It is not limited to the scattered members of the churches, but reaches out and goes after the unchurched masses outside, so ministering in every way possible to "the imperiled, the indifferent, the ignorant, and the fallen."

The point of distinction, as it seems to us, lies in the fact, first, that in the work of home missions, at least as it is carried on in the Lutheran Church, the charity work is more incidental, while in the inner mission work it is more prominent, a leading feature, one of the main and engrossing methods, carried on by systematic endeavor and in organized

forms; and, secondly, that home missions have for their immediate and ultimate aim the establishment of self-supporting churches, while the inner mission endeavor is only a handmaiden and helper to the home missionary enterprise in compassing this aim and end of the Church.

From all this, and in the light of the history of the work, it is clear that it is not easy to draw the line of distinction with anything like absolute accuracy, and it is hardly a matter of wonder that the distinction is not consistently maintained or that it is sometimes made in a way that is rather confusing and misleading. The fact is, the activities in the two spheres overlap and are intertwined; there are many points of contact and co-operation between home mission and inner mission work.

b. Identified, in part, with home mission work. Inner mission work falls short of its true aim, in fact it ceases to be Christian mission work at all, when it fails to preach the Gospel and to saturate all its charitable activities with the leaven of the Gospel. But this very ministry is the distinctive office of the Church and is the chief reliance in home mission work. What wonder, then, that very much of that which goes by the name of inner mission work is done also by home missions, and vice versa? It is not strange, therefore, to find that, in nearly all the Protestant denominations outside of the Lutheran Church, inner mission activity on a very large and extensive scale is included in their home missionary department. It was most natural, with them, so to classify it. And there are some cogent reasons for

embracing the two lines of Christian work in the one department of home missions.

And yet the two lines of work may profitably be kept apart and managed as separate departments. Especially is this so in the case of the Lutheran Church whose home missionary enterprise in this country is so unique, urgent and extensive, and whose inner mission work is just beginning to develop in organized form and on a far larger scale than it has heretofore been attempted.

2. Occasion for inner mission work. The question as to the conditions that have given occasion for this line of mission work lead us to take a very brief, bird's-eye view of its historical development and of present day conditions about us.

*a. A summary view of the history of the work.*¹ An important thing to note is that inner mission work is not a new idea. At times it is magnified as though it were a discovery of modern times. It is as old as the Church. It is embedded in the life of the Church and has been realized, in varying forms and measure, in every era of the Church's history. It was not wanting even in the Old Testament dispensation. And in the fulness of time Christ set the example of its ampler development. The Apostolic Church is a model for all time in this line of endeavor. The spirit of Christian brotherhood and helpfulness reigned supreme. If one member suffered, all the members suffered with him and hastened to his relief. Nor were the ministries of mercy confined to the membership of the Church. They were freely

¹ For the literature of the subject look up this department in the Bibliography, given in the Appendix.

bestowed also upon unbelievers and strangers. There was little organization, no complicated machinery, no charitable institutions outside of the churches, but marked spirituality, living faith, ardent love. As occasion demanded some orderly arrangement and distribution of labor, helpers were appointed, deacons, and later deaconesses, too, to look after the temporal needs, while the apostles and evangelists devoted themselves unintermittently to the ministry of the Word.

During the post-apostolic period, in the times of general persecutions, the martyr churches had abundant occasion for the performance of works of mercy in conjunction with the preaching of the Gospel by word and deed, and loyally did they measure up to their responsibilities. In the time succeeding the reign of Constantine, when the Church was taken under the sheltering arm of the state and became the heir of all the evils as well as the benefits resulting from the coalition, the work of charity was developed in organized form, and charitable institutions were founded by some of the leading bishops and church fathers. Soon the monasteries and monastic life came into existence and developed both in the Orient and in the Occident. During a large part of the middle ages the monasteries and churches were the centers of almsgiving and charity work on a grand and ample scale, so free and ample, in fact, that indiscriminate and unwise almsgiving encouraged and fostered widespread beggary. Meanwhile the institutional form of the work was developing and issuing in the erection of many hospitals and asylums for the care of the sick and needy of all classes.

In the time of the Reformation the evangelical churches, bereft of the rich and ample charities of the papal establishment, put forth heroic efforts, hand in hand with the promulgation of the pure Gospel and the spread of the open Bible, to provide for the care of the poor and needy by supporting them from the common treasury. The Reformed churches in France, Holland and Germany organized and maintained an efficient diaconate, including men and women, for the systematic prosecution of the work of mercy.

During the age of Pietism, soon to be followed by the period of rationalism and blighting infidelity, and this in turn followed by a revival of evangelical faith at the close of the eighteenth century, led by men like Spener, Francke and Zinzendorf in Germany, and by the Wesleys and others in England, the work of organized charity combined with the preaching of the Gospel continued to spread. The work of inner missions as inaugurated in Germany about the middle of the nineteenth century received its earliest impulses from similar movements in England, that had been started earlier and flourished more freely. This is true of the missionary societies, the Bible and tract societies, the Sunday schools, prison reform, and city missions. In all these lines English examples furnished the model and formed the incentive for similar work in Germany. Under the leadership of such men as Wichern, Fliedner, Loehe, Bodelschwingh, Stoecker, Uhlhorn, and Schaefer, the inner mission work was developed in forms and along lines adapted to meet the surrounding conditions.

In conjunction with Pastor Fliedner, the founder of the Deaconess Motherhouse and other charit-

able institutions at Kaiserswerth, Dr. W. A. Passavant, the Lutheran pioneer of organized inner missions in America, put forth earnest efforts to plant the deaconess work on American soil and became the father and founder of various institutions of charity. Our churches, however, were not ready to follow in the footsteps of his gigantic stride, and the work did not develop among them as otherwise it might have done.

b. Conditions today, and in our country. Substantially the same conditions that called for inner missionary effort in every age exist among us today. There are physically and spiritually needy people, in large numbers, both within and without the churches. Our modern complex and highly organized and superheated civilization has not lessened, but rather increased and aggravated, the woes of humanity. The immigration of the millions of foreigners, Christians and non-Christians, moral and immoral, virtuous and vicious, literate and illiterate, into our land, and the tendency of our entire mixed population to congregate in the larger cities and to swell these into congested centers of gigantic proportions,—these movements, combined with the greed for gain, the grinding hum of industry, the pitiless process of competition, the tendency to look down to the earth and forget heaven, the prevailing neglect of the religious training of the young, and other indications of earthly-mindedness, have rolled upon our body politic and upon our churches the gravest sort of problems, economic, civic and social, as well as moral and religious.

What we need to do is to study present conditions, in the churches and outside, and apply the prin-

ciples and methods of inner missions accordingly. We can learn much from the highly organized system in vogue in Germany, and our leaders should make a careful study of the history and development of the movement there. But it would be folly for us merely to copy or duplicate the arrangements and the institutions that have grown up in the fatherland. On the contrary, we must sift out fundamental principles, pertinent facts and suggestive methods, and then adapt these to our own local conditions and needs.

3. Justification of mission work in this form. If a justification is required, we would simply point to the Gospel of God's love, the example of Christ, and His missionary command.

a. The spirit of the Gospel, implanted in the heart of the Christian. It is the Gospel of love and of salvation. Always and everywhere, it impels to deeds of kindness and mercy. Grace as well as truth came by Jesus Christ.

b. The example of Christ. He exemplified the spirit of the Gospel in His own life and ministry of love. He not only preached the Gospel of the kingdom of God, but went about doing good, healing and helping, drying tears and mitigating sorrows, wherever He went. He washed the disciples' feet, giving us an example of *serving*, ministering one to another, and that in the meek and lowly spirit of our great Teacher and Exemplar.

c. The missionary command. It is to preach the Gospel to every creature and make disciples of all the nations. But it is utterly impossible to apply the direct remedy of the Gospel in many cases until the physical needs, the aches and ailments of the body,

have been in some measure relieved. The history of rescue missions and slum work is full of illustrations of this practical truth. Our Lord knew what conditions would be met with, and He wants His disciples to be sensible and tactful as well as faithful and loyal to Him in preaching the Gospel and extending the kingdom of God.

4. The aim as distinguished from the methods.

In conclusion, to avoid any possible misunderstanding as to the nature, the scope, and the legitimacy of the work, let the true aim of all Christian mission work be duly emphasized and kept in view.

a. The aim is salvation from sin and death. As a work of the Church, and not merely a form of Christian philanthropy, this is the aim that must be kept supreme in all forms of inner mission work. The Gospel of Christ is the great remedy that must be applied wherever it can get a hearing. In many cases of need and distress it gets a hearing and a cordial welcome through some ministration to bodily ailments. This, then, becomes a means to the higher end of reaching the soul. The physical is subordinate to the spiritual; the temporal, to the eternal. The works of mercy are not in themselves ends, but means. Even though they be regarded as aims in a subordinate sense and within the limited sphere of a particular charity, the workers must be conscious of their setting in the whole enterprise and of their relation to the ultimate end of the Gospel and of the Church. That is to save souls, to win disciples of Christ and to incorporate them, wherever possible, in the Church. The displacement of this aim, the elevation of methods and secondary objects into the place of an inde-

pendent aim, leads to perversion here, just as it does in foreign missionary work.

b. The methods vary according to the needs. The relatively large place of charities in inner mission work does not change the matter, nor justify a modification of principle in the case. If the charities are maintained for their own sake, independently of the Gospel, and without the distinct and constant presence and power of the Gospel, they deteriorate into philanthropies and humanities, they change their character and the class to which they belong, they cease to be a part of the specific work of the Church, they no longer belong to the sphere of Christian missions and are no longer a part of the great and ramified missionary enterprise which the Lord of the harvest has given His Church to do.

Such considerations will impel the leaders of the movement to shape their methods of work not only according to the needs that appeal for help, but also with a view to the immediate and the ultimate aim. Any forms of activity that leave practically no room for more or less direct influence of the Gospel are to be discarded as not coming within the scope of the Church's inner mission activity. And when certain lines of work are undertaken, provision will be made from the outset for the work and influence of the Gospel, to be carried on wisely and prudently, with due regard for time and conditions, but faithfully and persistently, as good stewards of the manifold grace of God.

CHAPTER XXI.

PRINCIPAL METHODS OF THE WORK.

I. Congregational. The division of methods, attempted here, is not the one that is commonly made and accepted in the standard German works on inner missions. From their point of view the entire work is institutional, and work in the congregation is enrolled as one of the forms of the institutional activity. And for them that idea and order is quite natural. It is in accord with the historical development of the enterprise in its modern form in Germany as well as with the conditons still largely prevailing in the fatherland. But is it in harmony with the situation in America where we are fortunately free from the entanglements and limitations in which the state churches of Europe are involved, and where we have neither occasion nor call to inaugurate and carry on the work through independent organizations separate and apart from the churches? We are of the decided opinion that it is not. Moreover, from the Scriptural point of view, as we had occasion to show in another connection, all such work which devolves upon the Church and belongs to the sphere of churchly activity should, under normal conditions, be under the control and supervision of the churches in whose name it is carried on. For these reasons the development of the inner mission enterprise, so far as it has progressed among us, is different from that which it has taken in Europe. This is a great advantage for

us, and the advantage should be consistently followed up.

a. This form of inner mission activity is of prime importance. It is so from every point of view, whether we regard it in the light of Scripture, or of the example of the apostolic and early Christian Church, or of the natural order of development. In this sphere, as in all other mission work, the Gospel of Christ must be the chief reliance for the accomplishment of the end of Christian missions. And the Church is the divinely planted and appointed institution for the propagation of the Gospel and the administration of the means of grace in general. The Church is, therefore, the proper body to train and send out and support missionaries and, consequently, also to have the general oversight of the work. This is the Scriptural idea, and it is beautifully exemplified in the early Church.

Our congregations would do well to make a more earnest study of the spirit and work of the apostolic churches. It was springtide in the Church, the season of new life and freshness, of vigor and beauty, of health and hope. It is like a cooling breeze from the mountains to read the plain record of this purling life in the Acts of the Apostles. There we find such phrases and statements as these: With one accord; they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers; they lifted up their voice to God with one accord; all that believed were together and had all things common; they were of one heart and of one soul; they attended to the work with gladness and singleness of heart. And so we are prepared to read,

further, that, praising God, they had "favor with all the people", and "great grace was upon them all." Is there not in all this a lesson for our time? Ought it not at least to act as a check upon our distracted strenuosity and as a spiritual tonic for our disjointed congregational life? It is *the spirit*, the spirit of life and love, that we must try to copy and cultivate, not the particular forms of expression and application. The latter vary and must be adapted to the varying conditions of the times.

What would naturally result if the spirit of apostolic Christianity could be made to prevail in our churches and to permeate all our churchly activity? First of all, more voluntary personal service and helpfulness. That is the very thing that is so largely lacking, sadly lacking, in our modern churchly life. If any need appears, and some special distress calls for relief, the first thought is the formation of a society to combat the evil. We are inclined to substitute machinery for spirituality. Many are ready to give large sums of money, but very few are willing to bestow personal service. Giving money is far better than doing nothing, and in many cases it is all that is called for. It is one of the ways in which the individual can make his help effective. Very much work we must do by proxy. But it is a distinct loss and an evidence of declining vigor in our churches that there is comparatively so little direct, personal, spontaneous work and so much inclination to drift into the institutional and official form of activity.¹

¹ For stimulating and helpful paragraphs on individual effort and personal service, read Grose's *The Incoming Millions*, p. 112 ff. and p. 124 ff.

b. How the work may be begun. In many congregations it doesn't need to be begun, but simply fostered and developed. Not a few churches in nearly all the Christian denominations are carrying on extensive operations in the sphere of inner mission work. There are interested and industrious bands of workers in many congregations. Still there is large room for improvement and advance, for a more general and more efficient prosecution of the work.

There is need of arousing in our churches a more general consciousness of the crying ills and the opportunities for effective work in relieving them in all communities as well as in the country at large. We need to be aroused out of our churchly ease and comforts and complacency and made to cultivate a keener sense of individual responsibility in church work. In a suggestive paragraph on "the futility of mere church-going," the *Sunday School Times* in a recent issue made this true remark: "The test of the efficiency of the church is shown by how much of the Gospel gets beyond the church walls into the lives of the unsaved world just outside." And a leaflet, entitled, "Who Cares?" published by the National Bible Institute, New York, after calling attention to the fact that in New York City alone fully one and a half millions of people are unaffiliated with any church whatever, and that it is the duty of the churches to take the Gospel to them, remarks: "It is our deliberate opinion that the vast majority of those who are in the Christian churches in America today are so occupied with the things of self, so destitute of the essential Christian quality of aggressive-

ness, so blind to the awful havoc sin is working in the lives of our fellowmen, that it may rightly be said of us, 'You do not care.' Unless we repent, these sins of neglect and lukewarmness and indifference will rise up in the judgment against us."

The first thing to be done, after a live interest has been aroused, is to look around in the parish and immediate community, in one's own neighborhood, with an eye open to see the opportunities near at hand. Here is a field of service for the women's societies of our churches, especially, and it is a sphere that has remained largely unworked. There are in many congregations women's aid societies, and women's missionary societies, that put forth laudable endeavors in behalf of the general work of the church, but fail utterly in the ministry of mercy among the sick and needy, the indifferent and neglected, in their own neighborhoods. As soon as such work that calls so loudly for workers is earnestly begun, it will open the way for the appointment of trained lay helpers in many places. The busy women of our congregations might, upon studying the situation and arranging their forces, do much more work than they have as yet undertaken in the way of systematic work in behalf of the needy classes round about them. And in smaller congregations and rural communities that might be sufficient for all practical purposes. But in the larger fields there would soon be a call for special workers and trained helpers. This would open the way for the appointment, first of all, of deaconesses and kindergarten teachers, whose duties as Christian teachers, visitors, nurses, and the like, would vary according to the needs and opportunities

of the local field. From such a beginning the work would, in some parishes, develop to still larger proportions along various lines of inner mission activity. In congregational activity maintained in this spirit care would have to be taken to encourage and engage the lay forces of the congregation as indispensable aids to the official workers so as to preserve and foster the spirit of spontaneous and personal helpfulness.

c. Large city churches. The largeness of the opportunities of the larger churches in the teeming centers of our population deserves some particular consideration. Not all the larger Protestant denominations of America have shown the wisdom and farsightedness of the Roman Catholic Church in occupying the great strategic centers. Some of them in fact, notably the Lutheran Church, have been exceedingly slow and remiss in grasping the situation and placing their forces and fortresses in positions most favorable for effective service. The trend of events is too plain to be misunderstood. The church of the future is the church that faithfully cares for the religious training of its children and establishes itself strongly in the large cities of the land. In both directions the Roman Catholic Church is setting an example that Protestants may study with considerable profit.

And what of the churches in the large cities? Of what consequence are they as missionary centers among the masses and the classes that surge about them? That is the great question for the city churches to consider, and to do so with a vigor and earnestness that is in some degree commensurate with the seriousness and urgency of the problem proposed.

But not upon these heavily burdened city churches alone does the solution of the problem devolve. It is a matter that vitally concerns the entire Church and the whole country. And so the city churches should receive adequate support from the other affiliated churches of the body to which they belong.

It behooves the churches in the growing cities to exercise prudence and foresight in "swarming," sending out new colonies, and occupying the most promising positions for future growth. This is done by the planting of Sunday schools and missions in different parts of the city. The success of this work depends largely upon the faithfulness and loyalty of those who are responsible for its maintenance. Unless it receives the attention that it demands, unless, for example, the older church members are willing to identify themselves and their churchly interests with the work of the mission that has been started in their locality, and unless the mother church is willing to make large sacrifices for the welfare of these new households of faith, they are likely to drag on an uncertain existence for a long time and be the source of much discouragement and worry. It may be instructive, in this connection, to note the opinion and testimony of one of the larger church papers, favorably situated for the gathering of reliable information on the subject.

"Our city missions," said *The Christian Advocate* of New York in a recent issue, "are mostly a disgrace to us. And the people whom we are attempting to reach know it. Their minds are often quite as keen as ours. The trouble with our churches is that they are not willing to spend sufficient money

and to show a real interest in these city mission efforts. A rich city church, with a home of its own costing thousands of dollars, carpeted, cushioned, adorned with rich pews, pipe-organ, and stained windows, will have as a 'mission' a wretched, unpainted hut on a side street, alongside negro cabins, with battered chairs, worn-out hymnals, no facilities for Sunday school work or the physical comfort of the children, and expect the 'poor' to crowd into it. The kind of poor we have in our cities of moderate size will do nothing of the kind. Nor can they be blamed. Neither will they go to service in the rich church itself—at least not till their wages have increased till they can dress as they see others dress."

Now, the organizing of Sunday schools and the planting of churches is the work of home missions, according to the distinction we have made. But this is the direct basis for the prosecution of inner mission activity as well. It brings the larger and stronger churches into touch with the classes who need to be reached and helped through the various ministries that may be set in operation for the carrying on of the redemptive and benevolent work of the Church.

The "institutional church" is one of the modern attempts to solve the problem of city evangelization. We cannot here enter upon a discussion of its merits and faults, its strength and its weakness. But whatever we may think of it, there is no doubt that it can teach us some needed lessons with reference to the adaptation of the Church's ministrations to present day conditions and along lines that may properly and profitably be undertaken in the development of inner mission work in the large cities.

d. City missions and inner mission societies.

The term "city missions" is commonly used among us in two senses, now in the home missionary sense of gathering and building up congregations, and again in the sense which it has in the sphere of inner mission activity, that of constituting the center of extensive and varied operations that bear an evangelistic, diaconal and reformatory character. This work is extensively carried on in all the large cities of Europe and America. The Berlin city mission, for example, recently celebrated its thirty-first anniversary and reports in its employ 7 inspectors, 50 city missionaries and 11 women assistants.

"In spite of the fact," writes Dr. S. L. Morris,¹ "that all denominations are building up great churches in the city, thoroughly alive seemingly to the wants of humanity and the interests of the kingdom of Christ, it yet remains an awful fact which we cannot ignore, that the great masses have drifted away and are dying without Christ, under the very shadow of the Church. Is it not equally true—perhaps the explanation of it all—that the Church has drifted away from the masses? . . . The rich, benevolent people of our city churches see the needs of the slums and are willing to give of their abundance for the needy whom, alas, their money can seldom reach. Multitudes will give *money*. They need to give something *more valuable than this*."

We mention city missions and inner mission societies under the head of congregational operations, because we hold that these, in particular, of all the forms of organized inner missions should stand in

¹ At Our Own Door, p. 78 ff.

direct relation and constant communication with the churches.

So far as the work has developed in the Lutheran Church on American soil this principle has been substantially observed. There are in connection with different synods four regularly organized mission societies, with headquarters in Philadelphia, Pittsburg, Chicago and Minneapolis. One illustration may suffice to show the manner of work observed in city missions under the direction of these societies. The Philadelphia society thus announces the character of its work on a card which is freely distributed throughout the city: "The Lutheran City Mission furnishes missionaries for religious services in the charitable, reformatory and penal institutions of the city, or for private spiritual ministrations among those who are without pastoral care, especially when such persons are, or have been, identified with the Lutheran Church. Other helpful services rendered as far as possible." At the present time services are being held, from time to time, in twenty-four different institutions. The superintendent and his assistants visit the sick in hospitals, the aged and infirm in homes, and prisoners in their cells. They minister in a variety of ways to the poor and neglected, the indifferent and the fallen. They aid convalescents, the aged and dependent, and orphaned children by securing for them temporary or permanent homes.

One of the aims of the general or synodical societies is to encourage the organization of congregational societies for systematic neighborhood visitation, for work among children and the young in general, by conducting day nurseries, kindergartens,

reading rooms for boys and young men, sewing schools for girls, and the like, for the relief of the indigent sick and the worthy poor, and for whatever other ministrations of love may be practicable. Among the objects of these societies is that of stimulating missionary activity and encouraging works of mercy in their own congregations.

2. Institutional. The development of works of mercy in our congregations leads naturally and inevitably to the establishment of institutions of various kinds. Forms of work are developed which transcend, in character and size, individual and congregational ability, and which can be carried on efficiently only by means of suitable institutions.

We do not undertake here to present anything like a complete list of the charitable institutions that may be or that have already been established to this end. In this department we must refer the reader to the literature on the subject, typical and helpful examples of which are given in the Bibliography at the end of the book.

By way of a summary, and to give some idea of the ground to be covered, we will merely mention *three groups of institutions* that are of chief importance in the prosecution of the work of inner missions.

a. Training schools for workers. These are called for by the very nature of the work. And a great many have been established and are maintained by different churches in various cities. They prepare workers of every class, men and women, settlement and slum workers, deaconesses, women missionaries and teachers, nurses, and others. In the Lutheran

Church there have been established nine deaconess motherhouses which serve both as training schools for the preparation of deaconesses and as centers and homes from which these workers go forth, and to which they look for direction and support. The deaconesses serve as teachers in schools, nurses in hospitals, and helpful workers in congregations.

b. Charitable institutions. Of these there is a large variety, aiming to meet the wants of every form of need. They are variously classified. There are *schools* for the care and training of the young, including nurseries and kindergartens, day schools, night schools, industrial schools, etc.; *shelters and homes* for the safeguarding and protection of those who are in special danger, as shelters for girls out of employment, hospices for young men, and the like; *rescue missions* of various description, Magdalen homes, reformatories, etc.; *asylums* for the care of the sick and afflicted, hospitals, homes for the aged and infirm as well as for the orphans, asylums for epileptics, the deaf and dumb, the blind and crippled, the feeble-minded and insane, etc.; and also *special missions* for particular classes, as seamen's missions and immigrant missions.

In all these and many other forms the work of mercy is being carried on in our country. The home missionary societies of many of the Protestant churches support missions at the leading seaports in behalf of the incoming foreigners, ministering in this way to some fifteen to twenty nationalities. The Lutheran Church is maintaining 24 homes for the aged, 36 hospitals, 63 orphanages, 9 deaconess institutions, 12 immigrant and seamen's missions. 6 hospices or

Christian inns, 5 city missions, and 13 other enterprises, including settlement work and slum missions.

c. *The dissemination of Christian literature.* In this sphere much remains to be done by way of extending and perfecting the present operations of the churches. The denominational publishing houses are producing a large amount of valuable and timely literature. But very few churches have adequate means for the distribution of suitable literature among and in behalf of the spiritually indifferent classes. In some of the cities of Europe printed sermons and leaflets are distributed every Lord's Day and at other times by the hundreds of thousands, and colportage is a form of inner mission work that is maintained on a grand scale.

We will close this section with a few pertinent extracts from "The Incoming Millions": "Be a missionary. Do not stop with being a member of a missionary society and a contributor to its funds. . . . Do some personal missionary work. . . . To be a missionary is the surest way to do your part to awaken your church to its duty and to quicken its spiritual life." Very much of this work, particularly that in local parishes, falls to the lot of Christian women, as the only persons who can render the needful services. "It will be a blessed day for America when a multitude of good women come to realize with impelling force that the missionary meeting that needs most to be held is that of a devoted Christian woman of refinement and culture with her needy and homesick and isolated sister from a far-away land, who lacks nothing so much as a bit of womanly sympathy and cheer."

III. THE NURTURE OF MISSIONARY LIFE IN THE HOME CHURCH.¹

CHAPTER XXII.

THE MISSIONARY LIFE.

I. **A vital issue.** The development of missionary life among us is emphatically a *vital* issue,—a life question in at least two important regards: in the sense of having to do with the nurture of spiritual life and the apprehension of life eternal, and in view of the fact that its solution will engage our closest attention and vital energies during our whole life. If we apprehend the matter in this light, we will not soon reach a stage when we feel that further study of the theme is superfluous, but we will welcome whatever stimulates us to faithfulness in the performance of our duty and promises to increase our efficiency as laborers together with God in the work of His kingdom.

The vitality of the Church depends on its being missionary. "Its life's blood," as Bishop Selwyn has

¹For helpful literature on the subjects of this section consult: Warneck, *Missionslehre* II, ch. 21; a work of his entitled, *Die Belebung des Missionssinnes in der Heimat*, 1878, is out of print; Hesse, *Die Mission auf der Kanzel*; Mott, *The Pastor and Modern Missions*, and *The Evangelization of the World in this Generation*; Adams, *The Missionary Pastor*; Brown, *The Foreign Missionary*, ch. XII; Thompson, *Foreign Missions*, lectures V., VI., and VII; Stein, *Was will die innere Mission?* lecture VIII.

truly said, "would lose its vital power, if it never flowed to the extremities, but curdled at the heart." And as Secretary Brown reminds his readers: "Here is one cause of the poverty of spiritual life. The Church is living too much for itself."¹

The reflex influences of missions upon the life of the home churches comes under this head and should be duly emphasized. The following paragraph from the *Sunday School Times* is directly to the point: "Religion is a thing that spoils by keeping. It is as little meant to be bottled and preserved as is the air of heaven. In the year 1812, the American Board of Commissioners for Foreign Missions asked the Massachusetts Legislature for a charter, and it was refused. The main objection was that this organization was designed to afford means of exporting religion, whereas there was none too much of that article to spare from among ourselves. To this the petitioners made the unanswerable reply that religion was an article of which the more we exported, the more we had. Finally their request was heeded, to the eternal benefit of the home field as well as the foreign. Neither churches nor men can live spiritually unless they export their religion. All the good we have must be kept moving. He may take the Christianity who will, but he that hoards it loses it, while he that gives it out has it the more abundantly."

The essential and fundamental character of missionary work, its place in Christianity and the Christian life, has been clearly shown. Aside from the preservation of the truth and the maintenance of

¹The Foreign Missionary, p. 233.

the true doctrines of salvation according to God's Word, the missionary enterprise is the main work of the Church. In order that it may be done, there must be missionary life in the Church. And that life, like all life, must be fostered and furthered, if it is to be maintained and perpetuated.

Missionary life is the throbbing heart of missionary work. It is the driving wheel that keeps all the other wheels in motion. No natural force can take the place of this vital, spiritual energy. Here the word applies, "Whatsoever is not of faith is sin." No natural genius or human ingenuity can accomplish the work which God has assigned to the humble believer. When, as is so frequently the case, for the carrying on of the Lord's work appeals are made to the flesh, and resort is had to carnal methods and measures, there may be apparent success in that the immediate object seems to have been gained, but we may rest assured that appearances deceive, and such efforts will end in dismal failure. Efforts that are not in harmony with the Gospel, are not prompted by faith nor supported by divine promises, cannot be successful. They are without the blessing of God, and they cannot redound to His glory. One of the ever present and pressing needs in mission work is money. We should not be afraid to tell our people so and lay this burden as a divine call upon their hearts. But the very effort to raise the money that is needed for the carrying on of the Lord's work, and which He expects His people to lay as thank-offerings at His feet, may be made in such a way as to obstruct and stunt rather than promote and foster the growth of spiritual life, thus defeating the very object which it

was intended to serve. Here, as elsewhere in the mission cause, we need to lift up our eyes and take a broad and far-reaching view of the matter, lest we become guilty of the folly and error of trying to reap where we have not sown, or expecting to reap grapes of thorns or figs of thistles. We should under certain circumstances be less solicitous about immediate results than we are about remoter effects, less solicitous, for example, about securing a contribution now than about guarding and promoting a spiritual condition that will prompt a person to make sacrifices whenever the Lord calls for them.

2. A work of divine grace. Wherever there is true missionary life, it has been wrought of God, has been called into existence and is developed and fostered by His grace and Spirit. This is implied in the very nature of the missionary life. It is the spiritual life of the regenerate soul in action, impelling the Christian to live in accordance with his profession, in the obedience of faith, to do God's holy will, to spend and be spent in the work of extending the kingdom of God.

We must not be satisfied with a momentary interest and impulse, nor deceived by spasmodic efforts and fitful enthusiasm. Missionary life implies far more than a knowledge of facts and conditions in the sphere of missions, an occasional contribution to mission work, natural sympathy with people in distress, willingness to feed and clothe the beggar at the door, and the like. Our conception of missionary life is *radical*, in that it aims to go to the root of the matter. It joins the workmen with the Lord whose work they are to do, in whom they live, and without whom

they can do nothing. Missionary life is faith applied and exercised, or the dynamics of the inner man. There can be no true missionary life, no healthy and abiding impulses, desires, purposes and products along missionary lines, where there is no living faith and spiritual life. And there is no healthy and vigorous and intelligent spiritual life that does not sooner or later, according to its opportunities, seek and find channels of activity that exhibit its missionary character.

The history of missions is full of proofs and examples of the intimate correspondence between vital godliness and missionary interest and zeal. Wherever, in periods of spiritual decline and decay and religious stagnation, there has been a revival of faith and piety, a spiritual awakening and a season of refreshing from the presence of the Lord, the new life has always applied and expended itself in the interest of soul-saving, in the spread of the Gospel and the extension of the kingdom of God. Instructive illustrations may be found in the career and work of such men as Francke, Gossner, Harms, George Müller, Hudson Taylor, and many others.

Since missionary life implies and requires a regenerate heart and cannot be maintained without a living faith that "worketh by love," it is just as much, as truly and fully, the work of divine grace as is conversion and sanctification. If this fundamental truth, certain and undeniable as it is, is held not merely as a theory, but becomes within us a dominant conviction, it will necessarily wield a powerful influence in shaping our conduct with reference to the awakening and fostering of missionary life. We will then place

our dependence not on organization, numbers, external arrangements, appeals to the flesh, or any human devices, but upon the living God and the Word of His grace which is able to build up saints and save and reclaim sinners. As we wait upon the Lord and trust in His saving grace to bless the Word of truth and make this incorruptible seed fruitful in the enlightenment and ingathering of souls, so we look to Him for spiritual quickening, for a deepening of devotion and an increase of interest and zeal in aggressive missionary enterprise.

When Henry Martyn, as he lay burning with fever in Persia, received a letter asking how the missionary interest of the Church at home could be increased, the dying missionary, whose brief career had been spent in consuming zeal for the extension of God's kingdom, replied: "Tell them to live more with Christ; to catch more of His spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."



CHAPTER XXIII.

THE NURTURE OF MISSIONARY LIFE IN THE CHURCH AT LARGE.

1. By joint effort of the affiliated congregations. There is a strong tendency in our day to advocate and attempt to form large unions of forces, denominational and inter-denominational combinations, and the like. Some are wise, and some are otherwise. There is no reason why churches that hold the same faith, that are separated by no matters of conscience or Scriptural principles, but merely by matters of opinion, preference or church polity, should not unite for the more successful prosecution of the larger church enterprises. That is a matter for Christian love, coupled with wisdom, to decide. But these are not the most important unions in the Church, by any means. Far more important is it to urge and labor in the direction of united effort in the congregations themselves, and in the larger, general bodies to which these congregations may belong. Congregational and synodical loyalty and unity, the vitalization and compactness of all the members within these spheres,—this is the issue of prime importance. And there are two points that we would especially emphasize: *a.* the importance of the individual; and *b.* the pastor as missionary leader.

The reason for considering these points here, rather than in the succeeding chapter, is obvious. Both factors are equally important in the work of the Church at large and in that of the congregation.

We depend, under God, upon the interest and loyalty of our members and look, in the main, to our pastors for leadership in both spheres.

a. The importance of the individual. We have had occasion to refer to this before, but repetition of the fact is not superfluous. The importance of the individual is too often and too easily lost in the contemplation of the mass. This or that is pointed out as the duty and work of the Church, a resolution is passed by the proper body, some enterprise is undertaken, and it is expected that the work will be done as it has been enthusiastically resolved upon;—but, the result is often disappointing, why? Simply because there are too many members, congregations and pastors who fail to feel with sufficient intensity that the doing of it depends and devolves in part upon them. One of the problems in church work is, how to reach and rouse and enlist the individual member. What makes some little missions strong is the fact that every member is a worker; and what makes many a large and well-to-do congregation weak is the fact that it has so many members who are shirkers.

b. The pastor as missionary leader. When the infirmities and shortcomings of the Church are under consideration, the pastors invariably and inevitably come in for a large share of blame. This fault-finding with the conduct and work of pastors may be carried too far, and by hasty and indiscriminate reproach injustice may be done to some faithful and conscientious pastors, for whose difficulty and trying situation not enough allowance is made. We should be just and fair, as well as fervent in spirit.

The pastor himself is the last person who can af-

ford to underrate the importance of his position as a spiritual leader of the Lord's people. The work of the Lord is not dependent upon man or any human power, but this does not justify us in undervaluing the importance of the personality of the minister who is set as a watchman on Zion's walls and stands as a divinely appointed leader and overseer among his people. It behooves the conscientious pastor to study his relation to the development of missionary life in his own congregation as well as in the synod or larger church body to which he may belong, and he may well have regard for the influence of his personal example not only among the members of his congregation, but also upon other pastors and congregations.

Because of his position and relations a special responsibility rests upon the pastor. "He holds a key position," as a missionary leader remarks. "If he lacks the missionary spirit, if he is not fully persuaded that the cause of missions is the cause of Christ Himself, his church will not be missionary. As the pastor so the people, is generally true in relation to this subject. It would be difficult, if not impossible, to find a case of a pastor deeply and actively interested in missions who has not met with a real response from a goodly number of his parishioners. . . . Pastors should be taught to look on their churches not only as a field to be cultivated, but also as a force to be wielded on behalf of the world's evangelization."¹

¹ John R. Mott, *The Evangelization of the World in this Generation*, p. 191, ff. For further remarks and helpful references on this topic the pastor may read Note 8, in the Appendix.

2. By faithful supervision of the general work.

In our church work we entrust certain interests to the general body composed of the affiliated congregations. This is the case particularly with the larger enterprises of the Church, as the educational institutions, the general mission work, the publication interests, and others. It goes without saying that their success depends largely upon the way in which they are managed and their interests are presented to the churches.

Two things, therefore, are required, in order to promote the general work, namely, faithful administration and ample reports. The churches secure the former by appointing to their offices and positions of trust faithful and experienced men, and they have a right to expect the fullest possible information in regard to the needs and progress of the work. This is usually imparted through the church papers and magazines, the published proceedings of synodical conventions, and special reports. Through these channels, if they are widely distributed in the churches, as they should be, influences are carried directly into the homes of the people that can hardly fail to result in enlarged interest and activity.

3. By ample provision for co-operation.

The entire work of the general body is built upon this principle. The body is composed of members, individual congregations. If they fail to co-operate, the work fails, and the body goes to pieces. If the co-operation is weak, the work drags along slowly and heavily, and the faithful members groan beneath their heavy tasks. It is only when the co-operation is general and hearty that there can be anything like success and joyfulness and hopefulness in the enter-

prise. And Christians ought to aim not merely at performance of duty, but also at the promotion of joyfulness in Christian service, according to the apostolic injunction, "Rejoice in the Lord always."

To plan and provide for growth of interest and co-operation is, therefore, one of the important tasks of the Church. It is usually done through the work of synods and conferences, by duly appointed officers and agents, by means of the manifold influences that center about and go out from the educational institutions, and through the publication and dissemination of the needful church literature in the form of reports, leaflets, tracts, periodicals and books.

The Church that is wise and faithful to its trust will make large use of these and other means in order to promote among its members intelligent and sustained interest in its work. Particularly must *the power of the press* be utilized with all the vigor that can be mustered. People are great readers nowadays. And yet it is a sad fact that in many a Christian home very little, if any, religious reading is done. Very many homes that are well supplied with secular papers and magazines insist upon getting along without a church paper. It behooves the general body to inquire into existing conditions and inaugurate ways and means of improving them.

The place of missions in the educational institutions of the Church was discussed in chapter III, section 3. The relation of this to the development of missionary life in the Church is plain. If the students that go forth from these institutions into the various walks and vocations of life have come into living touch with the Church's missionary interests,

and have caught something of the fervor of the missionary life, and have gathered some stimulating information on the work in its different departments and fields, having enjoyed the advantages of a good missionary library and the helpful associations of missionary meetings and classes, we may feel hopeful that some missionary life and interest will flow through them into the congregations in which their life's work may be cast. We have a right to expect that these young men and women, trained in Christian institutions, will serve as leaders among the people with whom they associate and among whom they labor. With this far-reaching object in view it behooves the churches to make ample provision for the promotion of the missionary interests in their higher schools of learning.



CHAPTER XXIV.

THE NURTURE OF MISSIONARY LIFE IN THE CONGREGATION.

1. **Faithful administration and application of the means of grace.** It is here, in the congregation, that the principal battles must be fought, and the continuous and telling work must be done. And our chief reliance must be the Word of the living God. That "sword of the Spirit," that "incorruptible seed," that "power of God unto salvation," which is mighty through God to the pulling down of strongholds and the extension of the kingdom of Christ in heathendom, is equally powerful in creating and fostering spiritual life and effecting transformations of grace in the home churches and fields.

Let, therefore, the divinely appointed means of grace be faithfully preserved and used in our churches. All other ways and means, methods and measures, are subordinate to these divinely appointed means of working the work of God, raising souls from death, implanting divine and heavenly life in those who by nature are dead in trespasses and sins, and fostering and developing and preserving that life for the accomplishment of God's good and gracious will. If these divine means are wanting, if their administration is feeble and lifeless, or if their use is purely external and mechanical, devoid of real spiritual power and assimilation of divine grace, all other methods and devices, however skilful and ingenious,

will prove utterly futile for the fostering of missionary life.

In our congregational work we may distinguish between two spheres, in which the divine Word must be applied, in order to the edification of the body in its entire membership. These we proceed to examine. The use of missionary means and influences is somewhat different among the younger and the older members.

2. Two spheres of spiritual nurture: *a. Among the young; b. Among the older members.* In the congregation there are many members, in various stages of intellectual and spiritual advancement. Due regard must be had for their varying capacities and needs.

A. AMONG THE YOUNG. Various opportunities are presented for the nurture of missionary interest among the younger members of the household of faith. They are golden opportunities, because of the receptivity and pliability of the youthful mind and heart. How unwise, therefore, and unfaithful, too, are those teachers and leaders who neglect the work among the children and the youth! We should give it particular attention and assiduously cultivate the field.

All we can hope to do in this brief sketch is to outline the more obvious opportunities.

(1) *Missionary work in the Sunday school.* Various ways of wielding a missionary influence in the Sunday school may be pursued by interested workers. It should not be forgotten, however, that the pastor is the divinely appointed leader here, as he is in the other departments of church work. Let the

work be carefully planned, and its unity preserved. There are two main points to be observed and kept in view, namely, first, the imparting of elementary instruction concerning the missionary enterprise, and, secondly, the cultivation of the spirit of benevolence and Christian giving. And we would suggest two ways as, among others, well adapted to serve the end: the setting apart of what may be called missionary Sundays during the year, and the annual observance of a children's missionary day, to serve as the culmination of the instruction imparted during the year, as a time of festivity and thanksgiving for the missionary work that has been accomplished by God's grace, and a season of renewed inspiration for the work of the next year. Local circumstances and conditions must determine the details, as, for example, the frequency of the missionary Sundays, whether to be held, say, monthly or quarterly. These would give the pastor opportunity to impart the needful instruction in missions, particularly in the form of interesting narratives, with such application to local conditions as may be called for. On these Sundays there might be a special offering for missions, though this should not be allowed to interfere with the general offering to be gathered for the annual children's day festivity. Various systems are in vogue and may be successfully operated for the gathering of the offerings, as envelopes, money barrels, mite boxes, etc.

(2) *Missionary instruction in the catechetical school or class.* This is an old, well established, and approved method for the religious instruction and training of the children and youth of the Church. It

is regularly maintained and is still proving itself highly effective, especially in the Lutheran Church. What cogent reason is there why it should not be observed, in some form, in all Christian churches? Religious leaders are not making full proof of their ministry with reference to the caring for and feeding of the lambs of the flock, when they refuse to avail themselves of an arrangement of this kind for effective pastoral work in behalf of the youth.

In this sphere of activity the Catechism and Bible History afford frequent opportunities and occasions for missionary instruction and application which the wise and faithful teacher will not ignore. And such incidental exposition of missionary thoughts in the regular course of religious instruction will be very effective and fruitful.

(3) *Missionary instruction in the Christian day school.* Congregations that are fortunate enough to have a well-organized parochial school are much better equipped than are other congregations for the Christian training and nurture of their children. These schools have a difficult task to perform. They must include in their course of study all the needful secular branches of instruction as well as the religious branches. Their teachers are, as a rule, far more heavily burdened than are the teachers in the public schools. It will not be adding anything to their burden, however, but will infuse into it a buoyant element that will, in the long run, tend to lighten it, if they will make such a study of the missionary enterprise as may enable them to make use of missionary thoughts in connection not only with the religious

branches of instruction, but with some of the secular branches also, particularly Geography.¹

B. AMONG THE OLDER MEMBERS. In all his relations and activities the pastor may have opportunity, now and then, to exert a conscious missionary influence, while unconsciously the missionary-spirited pastor will be wielding such an influence all the time. Particularly should pastoral work and public preaching, soul cure and exposition of the Word, go hand in hand and supplement each other.

The missionary opportunities of the pastor in connection with public services and organized efforts lie and should be developed in two directions.

First, the regular divine services. This is the culminating and crowning point of all ministerial activities, and here, as in all other relations, the minister of Christ must labor to make full proof of his ministry.

In the work of our ministry, and in order to make full proof of it, we cannot bestow too much care and study upon the apostolic injunction: "Rightly dividing the Word of truth." It is a fatal mistake to imagine that missionary life can be created or fostered and developed by the preaching of the Law, by denunciation and castigation of sins, by the threatenings of God's wrath, by the thunders of Mt. Sinai, by legal enactment and regulations, by legalistic methods in public preaching or pastoral visiting, in church discipline or church finances. Righteousness is not by the Law. Jesus, the Mediator of the new covenant,

¹ Teachers will find an excellent help in Dr. Warneck's, *Die Mission in der Schule*; and Theodor Schaefer's *Die innere Mission in der Schule*.

says, "My words, they are Spirit, and they are life." The Gospel of Christ is the power of God unto salvation. The Gospel contains and conveys the unsearchable riches of Christ. It gives life. Let us remember that we are ministers of the New Testament. The Word which must distinguish our ministry and prevail in our work is the Word of reconciliation. But it would likewise be a fatal mistake to conclude that the Law had no proper place in our ministrations and work. "By the Law is the knowledge of sin." It is our schoolmaster to bring us unto Christ. The Law must be preached in our churches in all its terrifying and crushing might, to the end that conviction of sin may be wrought and the way prepared for the healing and saving and sanctifying power of the blood of Christ. Even the children of God have need of the application of the Law so far as they are in the flesh, and the flesh warreth against the Spirit. But let it be noted that the tone and spirit and power of our ministry must be evangelical. We must depend upon the Gospel and the power of the Holy Spirit in its application to the soul for the awakening and fostering of a new life, a life from above, the life of God, the mind of Christ, missionary life.

"God is love." Therein lies the power and hope of an endless life for sinful man. "The love of Christ constraineth us." That is the perpetual and never-failing impulse to godliness and godly service. Let our ministry be so directed and over-shadowed by the Spirit of God that the cross of Christ and the power of His resurrection shall have free and unhindered sweep. So will we strive to be workmen that need

not to be ashamed, "rightly dividing the Word of truth."

Whatever other principles and rules of Homiletics we observe or forget, we ought to remember that our business in the pulpit is to be ambassadors for Christ, heralds to declare the oracles of God. To bring His message to the people is the mission of those who lay claim to the authority couched in the words: "He that heareth you heareth me." Now, if we are faithful in expounding the Word of God, not merely preaching on a text, using it largely perhaps as a motto, but getting into the text and setting forth, so far as we can grasp them, the thoughts of God, we will find a rich and copious supply of missionary thoughts in the regular text, whether it be the regular gospel or epistolary lessons or any other series of texts that we use. And it is of the most vital importance for the development of missionary life that these missionary thoughts, as they occur and recur in the regular text, be utilized. There need not always be a lengthy missionary excursus, sometimes a mere reference, a calling to remembrance of a well known truth, a pointed application may suffice and be all that the text requires. There may be a faithful and effective presentation of missionary thoughts without even mentioning the word missions.

By expounding and setting forth the missionary thoughts of the Bible whenever they are found in the text, on any occasion whatever, we will do much to avoid and correct a wrong and pernicious notion that some people have and are pleased to harbor in regard to mission work, namely, that it is a sort of luxury and ornament, rather than the brawn and muscle of

Christianity, that it is a work of supererogation rather than a form of activity that belongs essentially and vitally to the life of a Christian. Special missionary services are rightly understood and salutary, are of permanent educational value, only when they are conducted upon the solid and intelligent ground that has been laid in the regular exposition of the Word.

While thus we will have frequent occasion to express missionary thoughts and speak of missions in our sermons, it is well to be on our guard against the danger of using platitudes and set phrases. The charge of "glittering generalities" cannot properly be brought against every repetition of truths that might be regarded as familiar and well known. We may properly resent the demand for new things and specific facts every time a reference to missions occurs in the sermon. The fundamental truths of salvation will bear very frequent repetition, and the missionary thoughts of God belong to the fundamental doctrines of His Word. What we should try to avoid is sameness of expression, and these used in a spirit and manner tending to monotony. Let familiar truth be repeated and emphasized by reiteration, but let it be presented in endless modifications of expression of which it is capable and always with the freshness and warmth of real life. What believer ever tires of the "old, old story" of the manger and the cross, or feels surfeited when he hears again and again the old, familiar truth, that the blood of Jesus Christ, God's Son, cleanseth us from all sin? Even so the missionary thoughts of the Bible may be safely repeated again and again, for they are a vital part of the Gos-

pel of Bethlehem and Calvary, and flow from the fountain of salvation, opened in our Savior's wounds.

Apt and pointed illustrations from the history of missions may frequently be used with good effect in elucidating Scripture and enforcing missionary thoughts. But such missionary narratives and incidents are to be employed, just as are any historical references or other illustrations, for the purpose of making the truth plainer, enforcing the lesson to be conveyed and aiding the memory to retain it. For the fostering of missionary life we are to place our reliance not upon narratives of human achievement or stories of hardship or heroism in the Lord's work, however thrilling and fascinating they may be, but upon the incorruptible seed of God's Word that liveth and abideth forever, by which souls are begotten unto a living hope, and through which faith and love and hope are strengthened and fed. Missionary illustrations should be used to show forth the power of God and the wisdom of God, how faithful He is in carrying out His promises, how richly He has blest the labors and the trials of His people who have striven to do His holy will, how His Word does not return unto Him void, and the like. But in every case it is God which worketh in us both to will and to do of His good pleasure; and the point of our illustrations should be: "See what hath God wrought!"

Secondly, special missionary services and lines of work. An outline which, it is hoped, may prove suggestive and stimulating, is all that is attempted here.

(1) *Regularly recurring missionary services.* The Germans call them "Missionsstunden," and in England and America, among English speaking peo-

ple, the favorite term for these special services used to be "missionary concerts of prayer," or "concerts of prayer for missions," emphasizing, as main purpose, concerted or united prayer. These special services that were the center and source of much blessing in their day have almost entirely ceased to exist in many churches, and the earnest missionary leaders are suggesting their re-introduction.

The origin and entire history of special missionary services, together with the varying modes of conducting them, is most interesting and suggestive. In Germany the origin of "Missionsstunden" is to be traced to the pietistic circles that throbbed with the spirit of prayer and devotion, while established churches were wrapped in slumber induced by the choking atmosphere of rationalism and dead orthodoxy. There can be hardly a question about the need of some arrangement of this sort as a means of imparting missionary information and stimulation to the whole congregation, or at least to a large and forceful part of it. These missionary services sustain the same relation to the annual "mission festival" as the missionary Sundays in the Sunday school, with the missionary instruction imparted, sustain to the children's missionary day. And this arrangement has been introduced and is in successful operation in not a few congregations. It would be well if earnest efforts were put forth to introduce it more generally in our churches.

In all such matters the details ought to be determined by an intelligent study of local conditions. We would not insist on beginning with *monthly* services. There is a great deal of work connected with

them, and they ought to be thoroughly prepared. It is better to hold fewer and more instructive services than many that are unsatisfactory and disappointing. Let a beginning be made with four services the first year. If they are carefully planned and prayerfully sustained, they may grow to six the next year, and in the course of time monthly services may be called for. A natural growth is always hardier than an artificial arrangement.

Each pastor and congregation must select for themselves the most suitable time for holding the services, whether on Sunday evenings, or as a mid-week service. Then, one of the first requisites for satisfactory work is at least a small, carefully selected missionary library, to which a little new material is added each year. Without the necessary literature from which information can be drawn the most well-meaning efforts to conduct regular missionary meetings will only prove a source of discouragement and disappointment. Wherever there is enough spirit and interest, however, to secure the needful helps, and these are begun to be used with earnestness, there will be little doubt as to the result.

When arrangements are to be made, it is well to plan ahead for the services of the year. The number of subjects and departments and fields to select from is very large. Do not attempt to take in too large a scope. Aim at concentration and avoid distraction. While there should be a distinct and clearly apparent connection between the different services of the year, each one should furnish something complete in itself and wellrounded, so far as it goes. If "readings" are introduced, they should be used sparingly. Interest

can be sustained far better by addresses delivered freely and narratives spiritedly told than by reading long articles and papers. The facts and the heartiness of presentation outweigh all finished forms. Let the work be undertaken in the fear of the Lord and with an eye single to His glory, with determination and in humble dependence upon His grace and guidance, and great will be the reward. For additional suggestions and helps the reader is referred to the Bibliography at the end of the book.¹

(2) *The annual mission festival.* This is a special missionary service in which the missionary enterprise constitutes the festive thought of the day. Just as at Christmas the birth of the Savior, and at Easter the resurrection of Christ, is celebrated, so at the annual mission festival the work of missions is made the object of celebration. Hence, in good churchly style, the Germans call it a festival.

In answer to the question: "Why do we celebrate mission festivals?" a German missionary writes: "They are to be a thankoffering for the blessings of the Gospel received at home and in the heathen world; they are to serve the purpose of encouraging and

¹ The pastor will find much helpful material in Hesse, *Die Mission auf der Kanzel*, p. 21 ff. We would also call special attention to Thompson's *Foreign Missions*, lectures V. to VII., and Mott's *The Pastor and Modern Missions*, p. 70 ff. The latter refers to a pamphlet on "The Monthly Concert of Prayer for Missions," by Dr. A. W. Halsey, who, in his own seventeen years' experience in the pastorate, "shows what a pastor can do to make a monthly missionary meeting a power, if he wills to do so."—*The Missionary Pastor*, by Rev. James E. Adams, also contains much suggestive and helpful material for missionary meetings.

strengthening the churches at home to rally to the energetic support of missions through prayer and offerings, and of uniting them more closely for co-operation in mission work." He says further: "Accordingly, mission festivals are, as a rule, to be celebrated only in places where, by means of cultivation and instruction in the sermon, in missionary services, through missionary literature, and the like, the proper ground has been prepared. In like manner it is a glaring inconsistency if, after the mission festival, the mission call is suffered to die out and grow silent, and mission work is not so much as touched."

As to time and method of observance, considerable latitude and variety prevail. The autumn season appears to be generally preferred in our churches. The Epiphany festival has been frequently pointed out, not only among us, but in Germany also, by Dr. Warneck and others, as the most natural time for the observance of a universal, churchly mission festival. Some of our pastors unite the mission festival and the children's missionary services, and observe the day either in June or in the fall. In some places the annual harvest and missionary festival are combined. Some pastors and congregations seem to require from two to four preachers from abroad to enhance and magnify their mission festival, while others are inclined to save the expense of importing preachers, and, hesitating to ask other pastors to close their own churches and rob their own congregations of services for the day, are satisfied to have the pastor himself rise to the occasion and preach a festival sermon in his own church. The prevailing idea in Germany in regard to the mode of conducting the mission festival, is to have a festival

sermon and missionary reports and addresses in separate services—the regular churchly service and the after-meeting.

In general, this is a fine custom and deserves to be vigorously maintained. It brings into prominence the thought of *what God has done* in the great work of missions at home and on foreign fields. The effect may be to humiliate us in view of the little that we have done in the cause that calls so loudly for support and extension, and to arouse us to more earnest and more united effort in its behalf.

(3) *Distribution of missionary literature.* This topic has been touched on several times. It is an enterprise that needs far more energetic cultivation in the average congregation than it is receiving at present. Those who have begun to hold special missionary services, whether monthly or at longer intervals, and to observe the annual mission festival may learn a valuable lesson from a custom prevailing in Germany in connection with these services, namely, that of distributing missionary literature in the form of tracts, pamphlets and books. It must be evident to all thoughtful workers that this is an up-to-date means of spreading information, deepening and fixing the impressions received at the services, and that, if carried on in an enterprising spirit, it may be made a vehicle of communication with the homes into which the living voice has not penetrated.

(4) *Societies and mission study.* While we must guard against the needless multiplication of machinery, more or less organization is indispensable to the requirements of the missionary enterprise. There are three spheres in which organized work is being

done, and in which there is much room for enlargement of effort.

aa. Women's missionary societies. Much has been said in praise of the devotion of Christian women in the work of the Lord. And deservedly so. They are veritable pillars in most congregations and have supplied a large part of the moral and financial support of the missionary enterprise. They have been persistent and persevering in the cause. Their ardor has not been fitful, but constant. Let the godly women of our churches everywhere labor to manifest and maintain this spirit of devotion and thus to be a potent means for the nurture of missionary life in their congregations and in the Church at large.¹

bb. Young people's mission study courses. One of the great problems in the Church today is that of caring for, safeguarding, training and retaining the young people in our churches. Many ways have been suggested, and many expedients are being tried. There is a good deal of aimless experimentation and much discouragement in the efforts. One thing is certain: there must be a definite aim and patient labor to attain it. The Student Volunteer Movement, and the Young People's Missionary Movement, have adopted the noble and worthy aim of definite work in behalf of world-wide evangelization. Plans to this end have been carefully worked out. They include the systematic study of missions in mission study classes and otherwise. Textbooks are prepared for this purpose.

¹ Fine articles and helpful suggestions will be found in Morris's *At Our Own Door*, ch. X.; Clark's *Leavening the Nation*, ch. XIX; and Grose's *The Incoming Millions*, chapters V. and VII.

If it is not deemed desirable in congregations to form mission study classes, it might be found profitable to arrange for *mission study courses* in connection with the work of the young people's society. In selecting the books that are listed in the Bibliography¹ we have aimed to keep this purpose, too, in view. The not infrequent requests which have come to the author from young pastors, asking for suggestions with reference to suitable literature for this purpose indicate that there is a field to be worked in this sphere. And it is a sphere that clamors for attention, while it opens a most hopeful outlook to the wide-awake and enthusiastic leader.

cc. Interest among the men. The conviction has grown upon many churches that their missionary interests have engrossed the attention of only a small part of their membership, and that, for the most part, confined to the women and children. The women in their missionary societies, and the children and young people in Sunday school, have for years, in fact from the very beginning of nineteenth century missions, been interested and zealous workers in the cause. Gradually it has been left to fall upon them, almost exclusively, for direct support and work.

Recently there has been an awakening along this line in many churches, and it has issued in the Laymen's Missionary Movement, which has very speedily developed in the enlistment of the men in counsel and work in behalf of the missionary enterprise. This need not and should not prove to be merely a spasmodic effort, a burst of enthusiasm momentarily aroused by able leaders. The plans inaugurated

¹ See Appendix.

should provide not merely for immediate enlargement of contributions and funds, but for the cultivation of permanent interest.

The form of effort is not the essential thing. The forms of activity may vary according to needs and opportunities. But wherever the want of interest and co-operation on the part of the men of the congregation is felt, there is a call for earnest thought with a view to remedying what must be regarded as a great evil and source of weakness.

(5) *System in the gathering of offerings.* It is certainly time that the haphazard, irregular and spasmodic "methods" of many congregations be displaced and superseded by regularity and system in the matter of giving and gathering offerings for the Lord's work. The basket collections at special services and mission festivals are too incomplete and partial, allow too many members to be overlooked, and are wholly inadequate to the demands of the cause. Some of the most successful missionary leaders, among whom Pastor Louis Harms, the founder of the Hermannsburg Mission in Africa and India, is a notable example, never took up collections at missionary meetings, but left it to the impressed hearts of their hearers to give from a sense of awakened conviction and according to the needs presented.

To this effect is the remark of the secretary of one of the larger mission boards, who writes: "We insist, too, that missionary operations have gone about as far as they can go in dependence upon the passing-the-hat method among those who happen to be present at a given service."¹ No system should

¹ Arthur J. Brown, *The Foreign Missionary*, p. 226.

be introduced that will interfere with the fundamental principle: "The Lord loveth a cheerful giver." But neither does insistence upon free will offerings eliminate the propriety or the necessity of system in the highly organized society of our day. There is need of system in the gathering of missionary offerings not only for the purpose of raising our apportionments in full, year after year, and of aiding in the work of getting all the members to take part and begin to do their duty, but in order to cultivate liberality, to educate and train ourselves in benevolence, to exercise and develop the grace of giving. Unity and regularity and the contagious influence of good examples are important and weighty elements in this direction.

It is high time that we were realizing the imperative need of a higher conception of Christian stewardship and a higher standard of Christian giving. Let there be, first of all among the pastors and teachers, a quickening in this respect, an enlargement of view, an elevation of aspiration and hope, an enhancement of expectation, of urgency, of requirement upon ourselves and upon those to whom we minister in holy things. There are examples around us that should stimulate us to expect and attempt greater things in this regard. We are inclined to be too easily satisfied with a pittance, whereas we should give and solicit according to a large measure.

The fear of some timid pastors and congregations that the raising of missionary offerings will impoverish them and reduce their ability to meet their home expenses is certainly unfounded. It has been disproved times without number, not only on the

ground of the spirit and principles of the Gospel, but also by numerous actual examples. "The plea that they are small and weak," writes Secretary Brown, "reminds one of some little home missionary churches, mere handfuls of poor people, who send offerings for every one of the boards of the Church. A feeble congregation is made stronger by doing what it can."¹ Jacob Riis, who is known as an enthusiastic and indefatigable worker in behalf of the poor people of New York, declared that "for every dollar given to those in need abroad, the spirit that gives it provides ten for home use." And again he is quoted as saying that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

We cannot here enter upon particulars with respect to methods in the raising of offerings. The "envelope system," in various forms, offers many advantages. The boards in most of the churches provide for all needful supplies that are furnished ready to hand.

We are glad to find in American missionary literature such sound and sensible advice as this: "Avoid raising money by indirect means, such as fairs and festivals. These often belittle the dignity of the missionary enterprise in the minds of Christians, provoke scorn among unbelievers, and dishonor Jesus Christ."²

¹ The Foreign Missionary, p. 224.

² John R. Mott, The Pastor and Modern Missions, p. 122. His entire chapter on "The pastor as a financial force in the world's evangelization," is full of suggestive points.

(6) *A missionary library for pastor and people.* This is a topic that deserves special attention among the ways and means of fostering and furthering missionary life in the congregations. It was mentioned under the head of missionary services. It is more fundamental, because it is required as a working basis for other needful endeavors. Public libraries are increasing, indeed, and many of them are well supplied with books on missions. They cannot always be depended on, however, to supply the books that are the most needed and the most reliable.

Many pastors find it practically impossible, out of their meager salaries, to supply themselves with all the books they need in order to continue their studies and grow in knowledge and efficiency. Now, with respect to a missionary library it is our decided conviction that no investment that the average congregation can make would bring in larger direct returns than the expenditure of only a small sum, say \$25 or \$50 to begin with, in the purchase of a carefully selected missionary library for the use of the pastor and congregation. Each year some new books could be added, at very little expense. It would require, in many cases, only a suggestion to induce a women's society, or a young people's society, or the Sunday school, to furnish the required sum. In selecting the list of books given in the appendix, our endeavor was to furnish some suggestion in this direction.

(7) *Prayer for missions.* This is mentioned last, not as though it were the least important and

On "special object giving," its advantages and difficulties, read Brown, *The Foreign Missionary*, p. 57 ff.

essential of the forces that are to be applied for the fostering of missionary life, but because it is regarded as the cap-stone of the whole structure, the crowning force and vitalizing fervor of all effort in this direction. Omission of believing prayer and coldness in prayer must needs entail failure at every point. When the spirit of prayer departs there follows of necessity spiritual decline and decay. Pastors who are so often called upon to pray in an official and professional capacity may nevertheless need to remember and heed the advice of one who said, "Often pray for the gift of prayer."¹ "One topic of supplication," writes Dr. A. C. Thompson, "should be an enlargement of desire, hope and faith commensurate with the scope of Scriptural promises."² Surely we cannot too earnestly or too often ponder, repeat, imbibe and pray over the direction which our Lord gave to the disciples: "Wait for the promise of the Father"; "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

It is with deliberate intent and in view of their preëminent importance and indispensableness for the fostering of missionary life that, in the presentation of ways and means to this end, the divine Word is made to begin and prayer to end the list. All our work, all our fitness, all our force, hinges upon this. It is sanctified by the Word of God and prayer. Let all other methods and devices, all human plans and arrangements, be brought into subordination to the power of God and the wisdom of God and be permeated with the spirit of absolute surrender to God

¹ Mason, Student and Pastor. ² Foreign Missions, p. 137.

and of unquestioning reliance upon His might. May He continue to enrich us in all things and bestow upon us every needful gift and grace, that we may "be filled with all the fulness of God."



APPENDIX.

I. SUPPLEMENTARY NOTES.

II. BIBLIOGRAPHY.

III. INDEX.

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SUPPLEMENTARY NOTES.

NOTE 1. Page 43. *Disputed terms*.—Dr. Warneck, in his "Missionslehre," I., page 3, confesses that it is not easy for them (in Germany) to understand what we in America mean by home missions. He speaks of "die für uns nicht ganz leicht verständliche home mission." Another passage which is characteristic of his view is the following: "Mission work is the work of Christianizing; hence those nations which bear the Christian name and have through baptism been received within the pale of Christendom, who are therefore no longer non-Christians, cannot be regarded as objects of mission work, whatever deficiencies may be found in their Christianity from the standpoint of another department of church work." This view is evidently colored and determined by conditions as they exist in the state churches of Germany. While we, on this side, sympathize with the members of these churches in their unhappy and deplorable situation, their modes of procedure, amid perplexities and restriction, are not always clear to us.

In this connection it will amply repay the student to read Dr. Warneck's luminous criticism of certain very objectionable ways and features in American missionary circles, together with his remarks upon the watchword adopted some years ago by the Student Volunteer Movement for Foreign Missions: "The Evangelization of the World in this Generation." *Evangelische Missionslehre* III. 1., pages 224-233. Compare also the explanation and able defense of the watchword, properly understood and limited, by Robert E. Speer in section XLIV of his *Missionary Principles and Practice*, p. 510. Further able discussions of the same subject: Martin, *Apostolic and Modern Missions*, pp. 48-65; Lawrence, *Modern Missions in the East*, p. 35 ff.; Mott, *The Evangelization of the World in this Generation*. Misunderstanding and misinterpretation of terms, as well as faulty views and judgments led, especially in the beginning of the movement, to the expression of many unsound sentiments and the mani-

festation of much zeal without knowledge. It is cause for gratification that there has been, more recently, marked improvement in much of the American missionary literature.

NOTE 2. Page 53. *Missionary qualifications*.—For further study and supplementary reading the student is referred to the following:

Warneck, *Missionslehre* II, pp. 141-167. In his *Missionsstunden* I, p. 169, occurs this fine summary: "For mission service abroad and for mission work at home we need men with whom the missionary enterprise is not a secondary matter, a matter of play, an entertainment, or a fashion, but a concern of the heart, *a part of their own life*. We need men who, with decided conviction and positive faith and in all sincerity and truth, will put their strength into the missionary service, who will hold their position manfully over against the hostility and prejudices that are directed at the cause as well as over against the unbiblical perversion of its aims and ways. Above other undertakings the missionary enterprise requires *men*, all-round men, energetic, self-sacrificing, fearless men, firm in the faith. What shall we do to get such men and to become such men ourselves? In harmony with the regal Founder and Leader of Christian missions the Apostles to the Gentiles gives the answer: 'I exhort therefore that, first of all, . . . prayers . . . be made.'"

In "The Call, Qualifications and Preparation of Candidates for Foreign Missionary Service," Papers by missionaries and other authorities, Dr. Chamberlain, of India, writes: "The intellectual preparation should be the very best attainable. We are, none of us, responsible for the amount of intellectual ability with which we have been endowed, but we are responsible for its thorough culture."—Dr. M. S. Baldwin, Bishop of Huron, says: "God chooses a man who believes himself unfit for the work given him to do. God never wants the self-sufficient." Humility is a trait that is needful in order to efficiency.—Dr. Henry H. Jessup, of Syria, speaks out of "an experience of nearly forty years at the front": "No one should go who is *unwilling to go anywhere*. There should be complete self-surrender. The wise and experienced officers of our mission boards are

always ready to consider the personal preferences of candidates for special fields. But the true spirit of a missionary is one of readiness to go 'where duty calls or danger,' making no conditions." "Common sense . . . is a virtue the want of which nothing else will supply. Brilliant talents, great linguistic gifts, impetuous zeal, all, alas, will fail without mental balance. A man without level-headed common sense will do more mischief in a day than a whole mission can undo in a year."

John R. Mott, *The Evangelization of the World*, p. 166: "Too much stress cannot be placed on having missionary candidates form the habit of thorough and devotional Bible study before they go to the field, because a man mighty in the Scriptures is almost sure to be mighty in Christian work."

Arthur J. Brown, *The Foreign Missionary*, section IV, p. 67 ff., discusses "Qualifications and Appointment." He writes: "The harder the field, the more evident is it that the Gospel of Christ is needed there. No one worthy to be a missionary should want an easy place. Difficulty should beget inspiration to more resolute endeavor."

Robert E. Speer, *Missionary Principles and Practice*, section VII, p. 69 ff., gives his estimate of "The kind of men needed in foreign missions." He writes: "Men are wanted who have the qualities of spiritual leadership. Among these qualities are good sense, open and comprehensive judgment, some good measure of personal power, . . . and a deep and true and prayerful life." "A happy spirit and pluck, rather enjoying hardship, are two good qualities in a missionary. Coleridge Patteson wanted for his work 'bright, cheerful, happy fellows.' There is much to discourage. The air is full of despondency and hopelessness, the results of heathenism. . . . Men who are blue of disposition, and who instinctively run rather than fight, will have an uncomfortable time."

NOTE 3. Page 69. *Civilizing, social and cultural results of mission work*.—Those who have not access to Dennis's magnificent work in three volumes, "Christian Missions and Social Progress," may be able to get "Social Evils of the Non-Christian World," paper, 35 cents, being a reprint from

the author's first volume.—In an older volume, too, found in many libraries, "The Great Value and Success of Foreign Missions," by Rev. John Liggins, there are many useful facts and testimonies of diplomatic ministers, consuls, naval officers, scholars and scientists, and other travelers and residents in foreign fields.—A few extracts from Brown's "The Foreign Missionary" may be noted: "Missionaries have vastly increased the world's store of useful knowledge. . . They have probably done more than any other class of men to extend a knowledge of the earth's surface and its inhabitants. Geography and ethnology, entomology and zoology, botany and kindred sciences gratefully enroll the names of missionaries among their most successful explorers. . . The missionary opens new markets and extends trade. He has been one of the most effective agents of modern commerce, not because he intended to be, not because he reaped any personal profit from the goods that he introduced, but because of the inevitable tendencies that were set in motion by the residence of an enlightened family among unenlightened people."—Speer, in his "Missionary Principles and Practice," has a chapter on "The civilizing influence of missions": a good, brief summary of results.

Here is a *typical testimony* of one who traveled extensively in Africa. In the *Nineteenth Century* (Nov. 1887) Sir H. H. Johnston wrote: "Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge and has sometimes been the means of conferring benefits on science, the value and extent of which it was itself careless to appreciate and compute. Huge is the debt which philologists owe to the labors of British missionaries in Africa! By evangelists of our own nationality nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to 'the missionaries' intervention." "It is they,"—the missionaries, writes the same author in *British Central Africa*, "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European

cooking; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge."—For illuminating instruction on this phase of the subject consult also Warneck's *Missionslehre*, vol. III, parts 1 and 3; also the same author's work, "*Die gegenseitigen Beziehungen zwischen der modernen Mission und Kultur.*" This work can also be had in English: "*Modern Missions and Culture,*" translated by Thomas Smith.

NOTE 4. Page 76. *On the meaning of "Christianization."* On this topic read Dr. Warneck's very elaborate and thorough treatment in the 32d and 33d chapters of volume III. 1. of his *Missionslehre*. The following extracts are typical of the conclusions in which he summarizes the results of his studies.

"By the term 'Christianization of the nations' we accordingly understand not a general *conversion* of the world, but such a *general offer of salvation as will enable all the people of all nations to accept it*, inasmuch as the seed of the Gospel is sown over the entire field of national life, and the whole atmosphere of the nation is charged with a Christian spirit."

"What we hope for as the final accomplishment of Christian missions is not a world-embracing church in which all the members are believers, but rather such a triumph of Christianity that the power of heathenism as a national religion is everywhere being overcome, and that every nation may be living in such a Christian atmosphere as shall render it possible for all its people to know the truth and to accept salvation."

NOTE 5. Page 130. *Given a missionary church, engagement in missionary work is the consequence.* Speer, in *Missionary Principles and Practice*, p. 259 ff. Referring to Acts 13, 1 and 14, 27, he mentions as conditions of success: a. The Gospel not confined to the Jews, preached to Gentiles also, in the congregation at Antioch; b. The names of prophets and teachers seem to indicate an absence of social and racial prejudices which kill the missionary spirit; c. The congregation magnified Christ,—here the disciples were first called Christians; d. The congregation was given to fasting and prayer. Under such conditions the call and voice of the

Holy Spirit could be heard and would be obeyed. "The money problem is not mentioned, nor is anything said of organization. God and men, men and God—that is all. That is always all. Money and machinery are secondary to-day, as they were then. We are guilty of distortion and distrust and atheism when we put them first."

NOTE 6. Page 138. *Study of the character and career of St. Paul*, the typical missionary. Dr. Warneck (*Mission in der Schule*) gives a brief sketch, of which the following are the main thoughts: 1. His preparation for missionary service: early training and education, and his conversion; 2. His call to the service; 3. Fields of labor; 4. Missionary tours; 5. The missionary means: the Word of the cross, oral preaching and by letter; 6. The missionary aim: self-supporting congregations; 7. Missionary assistants; 8. Missionary sufferings; 9. The secret of his power as a missionary: a. The certainty of his divine appointment; b. his faith; c. the love of Christ that constrained him; d. prayer.—St. Paul was such a complete missionary because he was a complete Christian, in whom Christ lived (Gal. 2, 20).

Harlan P. Beach (*New Testament Studies in Missions*, Part II) presents *in outline*, St. Paul and the Gentile World. 1. The development of Paul, the missionary; 2. Condition of the Gentile world in St. Paul's time; 3. St. Paul's missionary aims and methods; 4. St. Paul as a missionary teacher; 5. Difficulties encountered by St. Paul in prosecuting his work; 6. Review summary: What St. Paul and his associates accomplished toward the evangelization of the Gentile world in their generation.

NOTE 7. Page 170. *Self-support in mission fields*. The Hermannsburg Mission in Africa was started under the leadership of Louis Harms a little over half a century ago. It is instructive to note the remarks of one of the present leaders of the Mission, Director Egmont Harms, who has spent several years in Africa, personally inspecting the field and making improvements in its management. In his report of the work for 1906 he touched upon the question of training the native congregations in the direction of self-support. "It is to be regretted," he writes, "that we neglected to give due heed to this important matter from the very be-

ginning of the work, *and it is hard to make up for what has been lost.*" The missionaries, he says, have a hard time of it trying to make plain to the people that all their contributions are applied to their own welfare. They are still suspicious that the missionaries appropriate the money to their own use. "Their last argument is, 'We are poor.' If they would say 'lazy,' it would be nearer the truth. And yet we dare not grow weary or give up; we must train our congregations to support and maintain their churches and schools. It is in reality not a question of money, but it concerns a most important method and measure of education and culture that cannot be neglected without loss to the congregations."—Another worker of experience puts the matter thus: "Self-support as regards church expenses among native Christians should be anticipated and prepared for at the very earliest stage."—Among the principles to be applied in endeavoring to solve the problem Robert E. Speer suggests: "Men should not be paid by missions for doing what they ought to do as disciples freely." And again: "'As little paid work as necessary, as much work of love and gift as possible,' is a good rule." *Missionary Principles and Practice*, p. 66.—Secretary Brown, in *The Foreign Missionary*, p. 39, has this paragraph: "Experience has shown that a church that is chiefly developed on foreign money is built on sand, and that when the storms come, it does not endure. In a few fields one of the greatest obstacles to the development of the native church lies in the past mistaken use of money. A whole generation of dependent Christians has been developed, Christians who resent pressure towards self-support as an infringement upon their rights and who do not appear to realize their obligation to live the Christian life without being paid for it by the foreigner. There are indeed some fields, notably Japan, where these difficulties do not exist, and other lands, like Korea and Uganda, where the policy of self-support has been so followed from the beginning that the native Christians have never had an opportunity to form the habit of financial dependence. But in some other fields the difficulty is keenly felt."—All these and other experienced leaders agree, however, that the difficulties are formidable, and that long and patient training is

required to bring the average native church upon a safe and healthy self-supporting basis.

NOTE 8. Page 235. *The pastor as missionary leader.* Dr. Theodor Christlieb, in "Der gegenwärtige Stand der evangelischen Heidenmission," writes a pointed paragraph on the conduct of pastors as missionary leaders. He says: "Their congregations soon become like them in Christian works of love. If the pastor concerns himself very little about the history of modern missions, if he denies himself the strengthening of faith and spiritual quickening that come to the man, who, on his lonely post, is intent on catching the distant hammer-strokes of those who are laboring on the upbuilding of the kingdom of God, if he only hastily looks at the reports to see whether they contain any material for immediate use in missionary services, if the latter are to him more an assigned task and burden than a matter of real and hearty interest,—and the congregation is quick to feel and detect the difference, . . . then it will soon become ever more difficult for him to maintain the missionary interest even upon the plane that has been attained, to say nothing about developing and enlarging it in accordance with the needs of the missionary society."—And John R. Mott writes: "It is not a question of the location of the pastor, or of his special natural ability. Wherever you find a pastor with overflowing missionary zeal and knowledge, you will find an earnest missionary church. . . . The missionary visitor may arouse temporary interest. But it is the missionary pastor who makes a church a missionary power the year through." *The Pastor and Modern Missions*, p. 50 ff.—Read also the eighth address in "Was will die innere Mission" by Harald Stein.

A note-book and scrap-book. In conclusion, I would suggest to the candidate of theology and the young pastor, as well as to other interested workers, the advantage of making arrangements early for the preservation and classification of material, notes and references, texts and helpful thoughts and illustrations, so as to have them ready for future use. When once arranged, such a system can be maintained with little labor, and its helpfulness will abundantly repay the labor and care.

BIBLIOGRAPHY.

The following list of books is intended to be suggestive and helpful to missionary workers. No effort has been put forth to make the list extensive. On the contrary, care was exercised to keep it within narrow limits, to select works that are representative and, in the author's judgment, best adapted for the purpose which we have tried to keep in view in "Mission Studies."

All such works must be read with discrimination. It is not to be expected that one will agree with all the opinions expressed by different authors. The works are recommended, in the main, for the helpful and stimulating information which they contain.

The classification is along general lines, and these are not always entirely distinct and exclusive. Opinions will vary as to the class to which some of the books belong. To make the list as helpful as possible we have added the price of the books according to catalogues that were accessible.

In order to make the list complete, in alphabetical order according to authors, the titles of the books given on pages 21 to 23 are repeated here in abbreviated form.

I. FOREIGN MISSIONS.

Theoretical and Homiletical.

ADAMS, JAMES EDWARD. The Missionary Pastor. Helps for developing the missionary life in his church. 75 cents. Many subjects, outlines and suggestions for missionary addresses and meetings.

BEACH, HARLAN P. New Testament Studies in Missions. Pamphlet. 15 cents.

BEGRICH, F. Missionsgedanken aus den altkirchlichen evangelischen Perikopen. 75 cents. Very suggestive and helpful.

BROWN, ARTHUR J. The Foreign Missionary.

- BUCKLAND, A. R. and J. D. MULLINS. *The Missionary Speaker's Manual. A Handbook for Deputations and Workers.* \$1.25. Outlines for addresses, illustrations, etc.
- DIETEL, R. W. *Missionsstunden.* \$3.35.
- GRUNDEMANN, R. *Missionsstudien und -Kritiken.*
- HESSE, J. *Die Mission auf der Kanzel. Texte, Themata, Dispositionen und Quellennachweise für Missionsvorträge.* \$1.00. Full of valuable material.
- LAWRENCE, EDWARD A. *Introduction to the Study of Foreign Missions.*
- MACLEAR, G. F. *Missions and Apostles of Medieval Europe.*
- MARTIN, CHALMERS. *Apostolic and Modern Missions.*
- MOTT, JOHN R. *The Evangelization of the World in this Generation.* 1900. \$1.00. Full of pertinent facts and valuable information.
- MOTT, JOHN R. *The Pastor and Modern Missions.*
- NON-CHRISTIAN RELIGIONS OF THE WORLD. *Selected from Living Papers Series.* \$1.00.
- SPEER, ROBERT E. *Missionary Principles and Practice.*
- SCHLIER, J. *Missionsstunden.* Five small volumes. \$3.40. Models for popular presentation of the subject.
- THOMPSON, AUGUSTUS C. *Foreign Missions. Their Place in the Pastorate, in Prayer, in Conferences. Ten Lectures.* 1889. \$1.75. A source of information and stimulation to pastors.
- TIESMEYER, L. UND ZAULECK, P. *Wie man Kindern den Heiland zeigt. Eine Sammlung von Predigten und Ansprachen, vor Kindern gehalten.* \$1.20. Helpful models.
- WEGNER, R. *Einzelzüge aus der Arbeit der Rheinischen Mission. Ein Handbuch für Missionsansprachen.* \$1.35. Illustrations from the experience and work of the missionaries.
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- WARNECK, G. *Die Mission in der Schule. Ein Handbuch für den Lehrer.* \$1.00.
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Historical.

- BLISS, EDWIN M. A Concise History of Missions.
- BRAIN, BELLE M. Missionary Readings for Missionary Programs. 60 cents. Narratives selected from missionary literature. Twenty-five readings.
- CHRISTLIEB, THEODOR. Der gegenwärtige Stand der evangelischen Heidenmission. 1880. 70 cents. Old, but still valuable. English translation, title: Protestant Foreign Missions.
- DENNIS, JAMES S. Foreign Missions after a Century.
- DENNIS, JAMES S. Christian Missions and Social Progress. 3 vols. \$2.50 each. Social Evils of the Non-Christian World, reprinted from vol. I. Paper, 35 cents.
- GAREIS, R. Geschichte der evangelischen Heidenmission.
- GRUNDEMANN, R. Burkhardt's Kleine Missions-Bibliothek. \$9.00.
- GUNDERT, H. Die Evangelische Mission. \$1.00.
- LAURY, PRESTON A. A History of Lutheran Missions. Second edition, \$1.25.
- LIGGINS, JOHN. The Great Value and Success of Foreign Missions. 75 cents.
- LOWE, JOHN. Medical Missions. Their Place and Power. \$1.50.
- MERENSKY, A. Erinnerungen aus dem Missionsleben in Südost Afrika. \$2.00.
- PIERSON, ARTHUR T. The Miracles of Missions. 4 vols. \$1.00 each. Short sketches from the history of missions.
- PIERSON, ARTHUR T. The New Acts of the Apostles. \$1.50.
- PLITT, G. Geschichte der ev. lutherischen Mission. Neu von O. Harde land. \$3.50.
- RICHTER, JULIUS. Indische Missionsgeschichte. 1906. About \$2.50. Most complete and excellent history of missions in India.
- SMITH, GEORGE. Short History of Christian Missions.
- STRUEMPFE L, EMIL. Was jedermann heute von der Mission wissen muss. 55 cents.
- THOBURN, JAMES M. The Christian Conquest of India. Cloth, 50 cents.
- THOMPSON, A. E. A Century of Jewish Missions. \$1.00.

THOMPSON, A. C. Moravian Missions. \$2.00.

THOMPSON, A. C. Protestant Missions; Their Rise and Early Progress. 50 cents.

WARNECK, G. Abriss einer Geschichte, etc. \$2.00. Also in English: Outline of the History of Protestant Missions.

Biographical.

BIOGRAPHIES, MISSIONARY SERIES, published by Fleming H. Revell Co., at 75 cents each. There are 21 biographies and sketches in the series, including Moffatt, Carey, Morrison, Patteson, Crowther, Williams, Martyn, Brainerd.

BLAIKIE, W. GARDEN. The Personal Life of David Livingstone. \$1.50.

CREEGAN, CHARLES C. Pioneer Missionaries of the Church. 26 short sketches. \$1.25.

DALTON, H. Lebensbild von Joh. Evang. Gossner.

EICHNER, KARL. Wilhelm Loche. 60 cents.

GROESSEL, W. Justinianus von Weltz, der Vorkaempfer der lutherischen Mission. \$1.00.

HARMS, THEODOR. Lebensbeschreibung des Pastor Louis Harms. 45 cents.

PATON, JOHN G. Missionary to the New Hebrides. An Autobiography. One volume. \$1.50. A most inspiring narrative, full of instructive lessons.

PATON, FRANK H. L. Lomai of Lenakel. A Hero of the New Hebrides. A fresh chapter in the triumph of the Gospel. \$1.50.

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SHERWOOD, J. M. Memoirs of David Brainerd. \$1.50.

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SMITH, GEORGE. Henry Martyn. \$1.50.

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II. HOME AND INNER MISSIONS.

CLARK, JOSEPH B. Leavening the Nation. The Story of American Home Missions. \$1.50.

- DE LIEFDE, JOHN. *The Romance of Charity.* 1867.
- GROSE, HOWARD B. *The Incoming Millions.* 50 cents.
- HENNIG, MARTIN. *Taten Jesu in unseren Tagen. Skizzen und Bilder aus der Arbeit der Inneren und äusseren Mission.* \$1.25. Very interesting and instructive sketches.
- HENNIG, M. Dr. Joh. Hinr. Wicherns Lebenswerk. 75 cents.
- HERTZBERG, GUSTAV. F. *August Hermann Francke und sein Hallisches Waisenhaus.* 75 cents.
- MORRIS, S. L. *At Our Own Door. A Study of Home Missions with special reference to the South and West.* \$1.00.
- OHL, J. F. and C. THEODORE BENZE. *The Inner Mission: A Handbook for Christian Workers.* This work (in preparation) expects to cover the history and present fields of the inner mission work, with particular reference also to conditions in this country.
- RHIEM, HANNA. *Hinter den Mauern der Senana.* 60 cents.
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Philanthropic Movements.

The following are examples of books which, while they do not belong to the sphere of inner missions proper, are instructive and helpful for the work:

CHAPMAN, J. WILBUR. S. H. Hadley of Water Street. \$1.25.

A typical example of rescue mission work in the slum district of New York.

COATES, THOMAS F. G. The Prophet of the Poor. The Life-story of Gen. Booth. \$1.00. A good presentation of the work and the confessional position of the Salvation Army.

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